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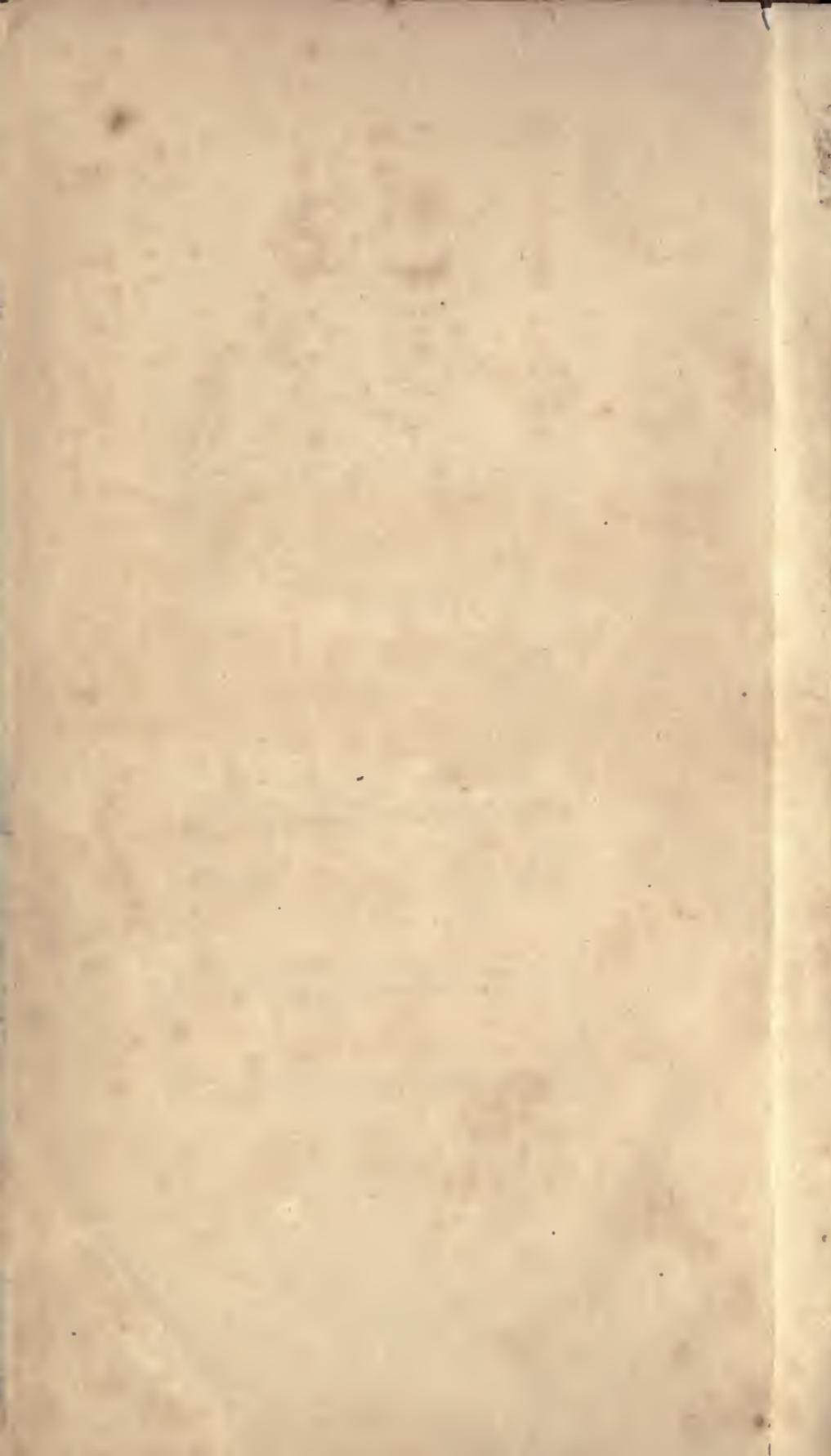


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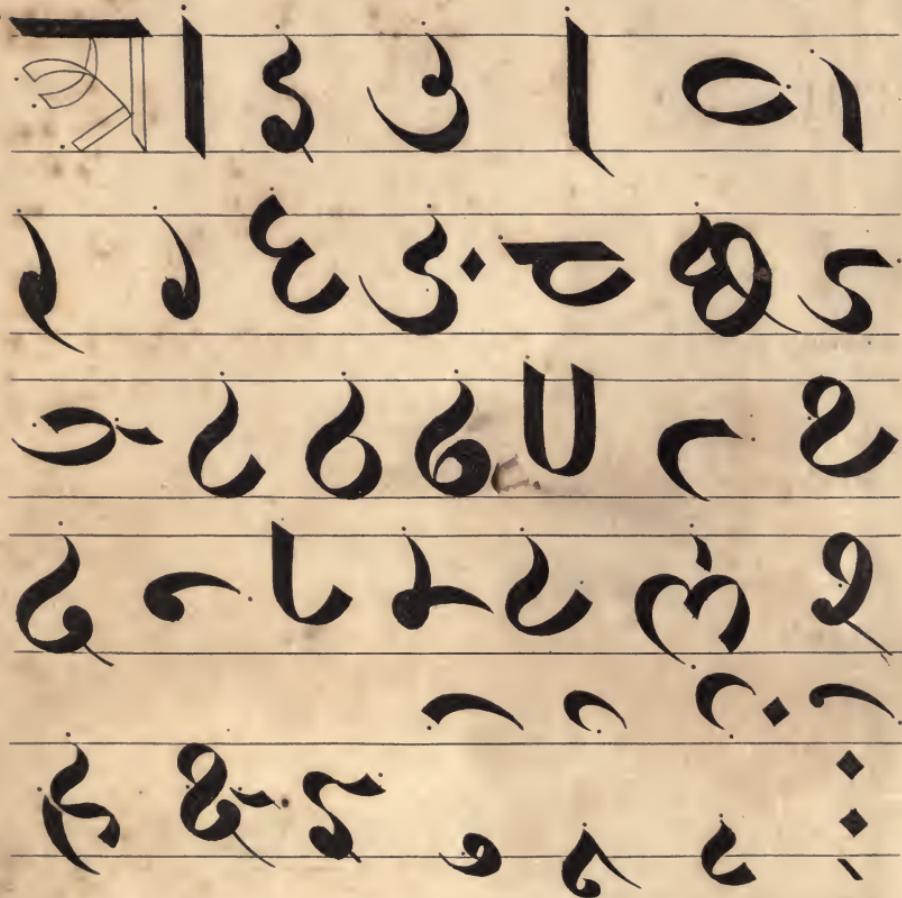
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J. Henry Senger



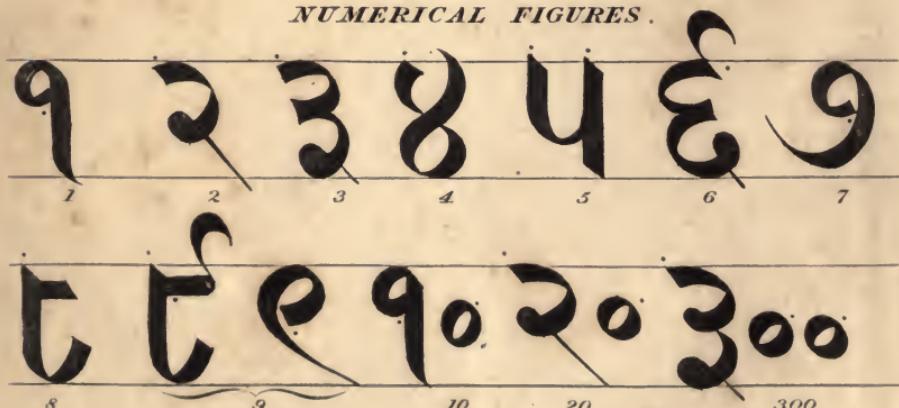
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NUMERICAL FIGURES.



"IT IS WISDOM TO SILENCE"

G. Butler sculps:

W. H. Allen & Co. London.

A

GRAMMAR

OF

THE HINDUSTĀNĪ LANGUAGE,

IN THE

ORIENTAL AND ROMAN CHARACTER,

WITH

NUMEROUS COPPER-PLATE ILLUSTRATIONS OF THE PERSIAN AND DEVANĀGARĪ SYSTEMS OF ALPHABETIC WRITING.

TO WHICH IS ADDED,

A Copious Selection of Easy Extracts for Reading,

IN THE

PERSI-ARABIC & DEVANĀGARĪ CHARACTERS,

FORMING A COMPLETE INTRODUCTION TO THE BAGH-O-BAHAR;

TOGETHER WITH

A VOCABULARY, AND EXPLANATORY NOTES.

BY DUNCAN FORBES, A.M.,

Member of the Royal Asiatic Society of Great Britain and Ireland; Member of the Asiatic Society of Paris; and Professor of Oriental Languages and Literature in King's College, London.

"He that travelleth into a country before he hath an entrance into the Language, goeth to school, and not to travel."—Bacon.

LONDON:

W. H. ALLEN & CO.,

BOOKSELLERS TO THE HONOURABLE EAST-INDIA COMPANY,

7, LEADENHALL STREET.

1846.

Printed by J. & H. COX, BROTHERS, 74 & 75, Great Queen Street,
Lincoln's-Inn Fields.

IN MEMORIAM

Prof. J. Henry Seager

PIC
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TO

JAMES WEIR HOGG, ESQ., M.P., CHAIRMAN,
HENRY ST. GEORGE TUCKER, ESQ., DEPUTY CHAIRMAN,

AND

THE DIRECTORS,

OF

The Honourable the East-India Company,

THE FOLLOWING WORK,

INTENDED

TO FACILITATE THE ACQUISITION OF THE HINDUSTANI LANGUAGE,

IS

RESPECTFULLY DEDICATED,

BY THEIR MOST OBEDIENT

AND FAITHFUL SERVANT,

DUNCAN FORBES.

London, 20th April, 1846.

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P R E F A C E.

THE following work has been compiled with a view to enable every one proceeding to India to acquire a fair knowledge of the most useful and most extensively spoken language of that country. Of late years, a new æra may be said to have commenced with regard to the study of the Hindustani language; it being now imperative on every junior officer in the Company's service, to pass an examination in that language before he can be deemed qualified to command a troop, or to hold any staff appointment.

Such being the case, it is desirable that every facility should be afforded to young men destined for India to acquire at least an elementary knowledge of Hindustani in this country, so as to be able to prosecute the study during the voyage. That many of those who go out, do not, before their departure, study a language of so much importance to them in after-life, is to be mainly attributed to the very high price hitherto exacted for elementary books. That books of a reasonable price are in demand is readily proved by the fact that the publishers of this volume have, within the last two years, disposed of not fewer than five hundred copies of *Arnot's Hindustani Grammar, with Extracts for reading and a Vocabulary*, edited by me, and sold at the moderate sum of half a guinea. During the last six months, the same publishers have disposed of five hundred copies of my little work entitled the *Hindustani Manual*. These facts clearly

prove that the public are far from indifferent on the score of studying the language.

Mr. Arnot's Grammar being out of print, it became a question whether to publish a new edition of it, with notes and additions, or to compose an entirely new work. For many reasons, I have preferred the latter alternative, as I should thus have an opportunity of treating the subject in that manner which an experience of twenty years has led me to consider as the best. I have made it my endeavour, therefore, to comprise within a volume of moderate size and price, more explicit and copious information on the grammatical principles of the language than what is found in any work, large or small, yet published. From not introducing any thing but what is really important,—from having entirely omitted whatever seemed of no value to the learner,—and by bestowing but brief notice upon all such subjects as are plain and self-evident, as forming constituent parts of our own and other European languages, I have reason to trust that I have not been altogether unsuccessful in my design.

The first section treats rather fully of the elementary sounds of the language, and of all that is requisite for reading and pronouncing correctly. The next three sections treat of the parts of speech, to the defining and explaining of which I have strictly confined myself. I have carefully avoided mixing up the syntax of the language with that part of the work which is and ought to be purely etymological. The mode of jumbling the syntax with the etymology, which prevails in most grammars, I have always looked upon as highly preposterous. It is utterly absurd to embarrass the student with a rule of syntax, at a stage of his progress where he probably does not know a dozen words of the language.

In the first four sections (up to p. 91), I have generally accompanied every Hindustani word and phrase with the pronunciation in Roman characters, in order that the learner might not be delayed too long in acquiring the essential elements of the grammar, and also to guard against his contracting a vicious mode of pronunciation. When he has made himself acquainted with what is technically called the *accidence*, that is, the declension of the nouns and pronouns, and the conjugation of the verbs, he may, after a few verbal instructions respecting the arrangement of words, proceed to read and translate a few pages of the Selections, by the aid of the Vocabulary. This done, he may read over the Grammar carefully from the beginning, for in fact the Grammar and Selections mutually assist each other.

Section V. (from p. 92 to 135) treats of the Syntax of the language. This is a portion of the work, in which, if I do not greatly mistake, I have made many improvements. I have been particularly careful in explaining those peculiarities of the language in the use of which I have observed learners most apt to err, when trying to translate English into Hindustani. I have also, in several instances, ventured to differ from all my predecessors on certain important points, which of course I have justified by an appeal to the language itself.

In the sixth and last section, I have given a concise account of the Devanāgarī alphabet, together with an explanation of the various plates accompanying the work. The perusal of the plates will initiate the student into the mysteries of the manuscript character, which is much used in India, both in lithographed and printed works, to say nothing of numerous productions which still remain in manuscript. When the learner

is well grounded in the *Naskhi*, or printed character, he should, as an exercise, endeavour to write out the same in the *Ta'līk*, or written character. When he has attained some facility in writing the latter, he will find it a very profitable exercise to transcribe the various phrases, &c. in the *Hindustani Manual*, from the Roman character into choice *Ta'līk*, and at the same time commit them to memory, as directed in the preface to that small work.

In the compilation of this volume, my greatest obligations are due to the works of the late Dr. Gilchrist, whose fame, as the restorer and prime cultivator of the Hindustani language, will last, as his friend Mīr Amman has it, “while the Ganga and Jamuna flow downwards.” I have also availed myself of the Grammars of the Rev. Mr. Yeates, of Calcutta, and of Muhammad Ibrāhīm, of Bombay. Last, but not least, the valuable little Grammar by my friend Dr. Ballantyne, of Benares, served me as a regular index of all that was useful in the language. The Grammar by the late Mr. Arnot, though intended for the groundwork of the present, I found to be too concise in general to answer my purpose. From all these I cheerfully acknowledge to have procured materials, but the design and structure, and much that is new and original in the work, I claim as my own.

An elementary grammar of a language is incomplete without a certain portion of easy extracts, accompanied by a suitable vocabulary, and occasional notes explanatory of any obscure or idiomatic phrases that may occur in the text. This is the more essential in a grammar of the Hindustani, because the *characters* and *words*, being totally different from our own, it is necessary, though it may sound strange, *to learn the language*

to a certain extent before the grammar *can* be perused to any advantage. As to the use of translations and other fallacious aids, such as giving the English of each word as it occurs at the bottom of the page or elsewhere, it is a method deservedly scouted by all good teachers. On the other hand, to put a large dictionary in the hands of a beginner, is equally useless ; it is asking of him to perform a difficult work, with an instrument so unwieldy as to be beyond his strength.

In order to remedy these inconveniences, I have appended to this Grammar a selection of easy compositions for reading, commencing with short sentences. The words occurring in the extracts in the Persi-Arabic character, as far as page 30, together with all the words in the Hindī extracts, will be found in the Vocabulary, at the end of which I have added a few notes explanatory of difficult passages or peculiarities of the language, with references to the page and paragraph of the Grammar where further information may be obtained.

The extracts from page 30 to the end (p. 64), are taken from the *Khīrad Afroz*, the style of which is generally considered to be easy and graceful. All the words occurring in these will be found in my vocabulary appended to the *Bāgh o Bahār*, to which these Selections form an introduction. The two works together make up a complete course of reading, sufficient for qualifying any one to pass the required examination in this department.

In the extracts from the *Khīrad Afroz*, I have left off the use of the *jazm* ـ, except in very rare instances, in order that the student may gradually learn to read without it ; and in like manner the *virāma* ـ is omitted in the last five or six stories

of the Hindī extracts. I have been careful, throughout, to give the essential short vowels, convinced that without them the most attentive learner will be apt to commit mistakes in pronunciation. I have also inserted a rigid system of punctuation, the same as I should have done in the editing of a Latin Classic. There may be a few individuals so thoroughly wedded to what is foolish or defective, merely because it is old, as to feel shocked at this innovation. They will triumphantly ask, what is the use of punctuation, when the natives have none in their manuscripts? I answer,—the use is, simply to facilitate, for beginners, the acquisition of a knowledge of the language. When that is once attained, they will find no difficulty in reading native works, though utterly void, not only of punctuation but of vowel-points and other diacritical marks. This is merely a question of time; four hundred years ago we had no *stops* for our books in Europe, and the excellent monks who had the management of these matters went on complacently without them. But after all, it was found that stops were an improvement, and so they are admitted to be even in the East. Almost all the books printed in India since the beginning of the present century have punctuation; and those who would make beginners attempt to translate from a strange language in a strange character, without the least clue to the beginning or end of the sentences, seem to have a marvellous love for the absurd. All Oriental as well as European books ought to have stops; the omission is a mere cloak for the idleness or ignorance of the editor.

Having repeatedly in the course of this work alluded to the *Bāgh o Bahār*, it may not be amiss here to draw the reader's

attention to the importance of that entertaining and useful work. The following is a copy of the latest regulations by the Indian Government respecting the

TEST IN HINDUSTANI EXAMINATIONS.

“*Fort William, May 31, 1844.*—The following test having been fixed for the Hindustani examination of military officers prescribed in G. O. of 9th January, 1837, the same is published in General Orders for the information of the army:—

“ Candidates shall be required to read and translate correctly, the *Bāgh o Bahār* and the *Baitāl Pachīsī*, the former in the Persian and the latter in the Devanāgarī character ; and further, to make an intelligible and accurate written translation into Hindustani, of an English passage in an easy narrative style ; this translation to be written in a legible hand in both the Persian and Devanāgarī characters.

“ A colloquial knowledge of Hindustani being deemed an object of primary importance, the proficiency of a candidate will be tested on that point before the grant to him of a certificate of competency by the examiners.”

D. F.

58, BURTON CRESCENT,

April, 1846.

101

CORRECTIONS.

In the Grammar.

Page 52 line 23 for *shartiya* read *shartiya*
— 56 last line but one, — *mariye* — *māriye*.

Extracts in the Persian Character.

Page 1 last line, for جوب read خوب
— 28 line 15 — هي — هي

Devanāgarī Character.

Page 1 line 1 for मोचो read मोची
— 12 — 6 — नहों — नहीं
— 16 — 3 — यहो — यही

ا ب ج د د ر ب س ش ح ض ط ا ع ن

ق ک ل م ن و ه ه س ه ل آ د ی

2

ب ا س ت ت ح ب د ب ر ب س ش ب ح ض ط ا ع ن

ب ق ک ب ب ل ح م ن و ه ه س ه ب ب ل آ د ی

3

ج ا ب ت ت ح ج د ح ر ب س ش ح ض ط ا ع

ج ق ح ب ج ل ح م ح و ه ه س ه ج ل آ د ی



سما پست سج شد سرس شس سرسطان
سق کر پل سم شو سه سلاسی ی

صافت سج صد صرس شص صرسطان
سق کر خل صم صو صن خلاسی

طا طت طج طد طر طش طض طط طع
طق طک طل طم طب طو طن طلا طتی



فافشنج و د فر و ش و ف و ط و ع
ق و ک و عل و م و ن و ه و ل و ا و ف و ن

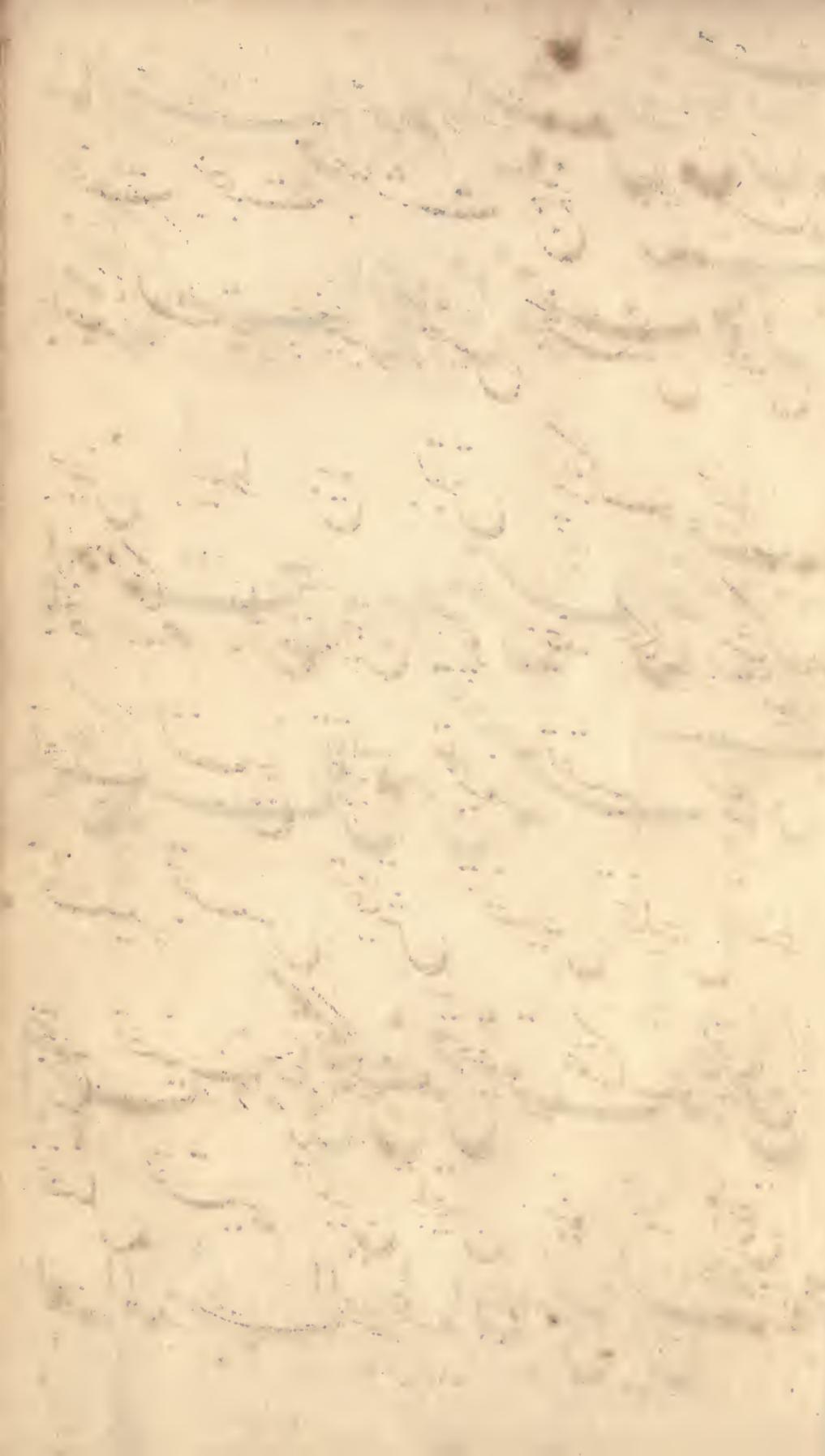
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کاکتیج کرکش کر کٹ کھف
کن کن کل کم کن کے کے کلائی



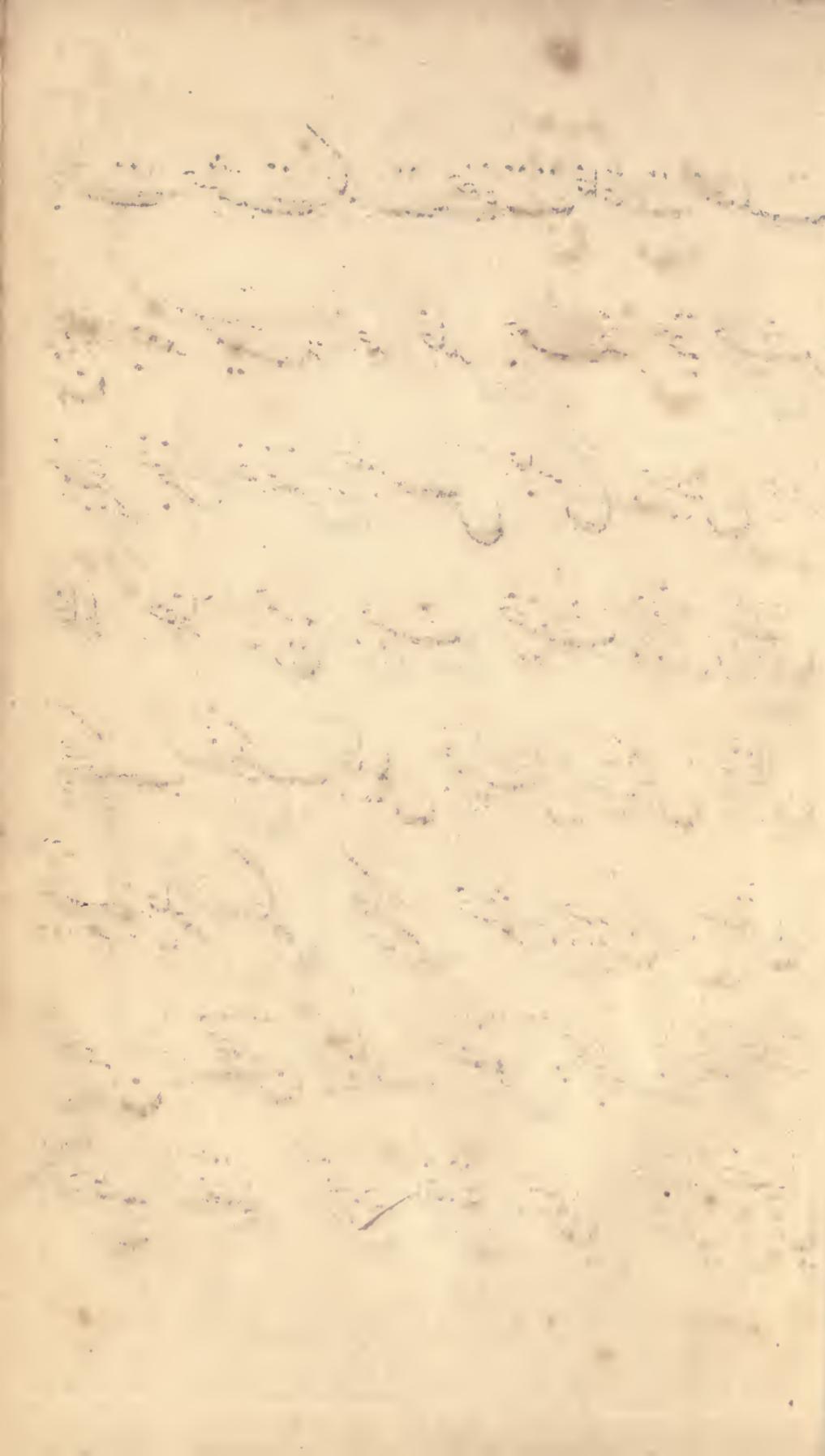
ما مست بح مدمرس شن مضمون
مق کر مل مم من مون مه ملاني

ما مست بح ہ مدرس شن مضمون
مق کر مل مم من مون مه ہلاني

اج دنور حظی کیس فیض فرشت ہ صرطع لا
البعد المذبب الفیض عید الہیں سیہ رون عصی زوجہ



بخت بحجه بحشت پنج بلخ بلند
 بعيد بستر پنغيهير بلغيس بخشش بعض
 بريض بسيط نجع بقق پنك بخيل
 بلغم بكم بطن مين بحقو بحشه بمله بشكلي
 تعجب ترجح تقليد تلميذ تقصير تغير
 تفسير تحسس تفليس تخيص تخلص تسلط
 تجمع تصيف تخفيف تحقيق تمسك بتحيل
 تفضل تقسيم تكميل تلقيف تبو تحسه تقيي



جنت حشمت حکمت حبیقت خلقت خصلت

بلح بعد حمید حمد خلد جعفر حیر حشر

خمیر خنجر خضر جلیس جس جمیض جلط

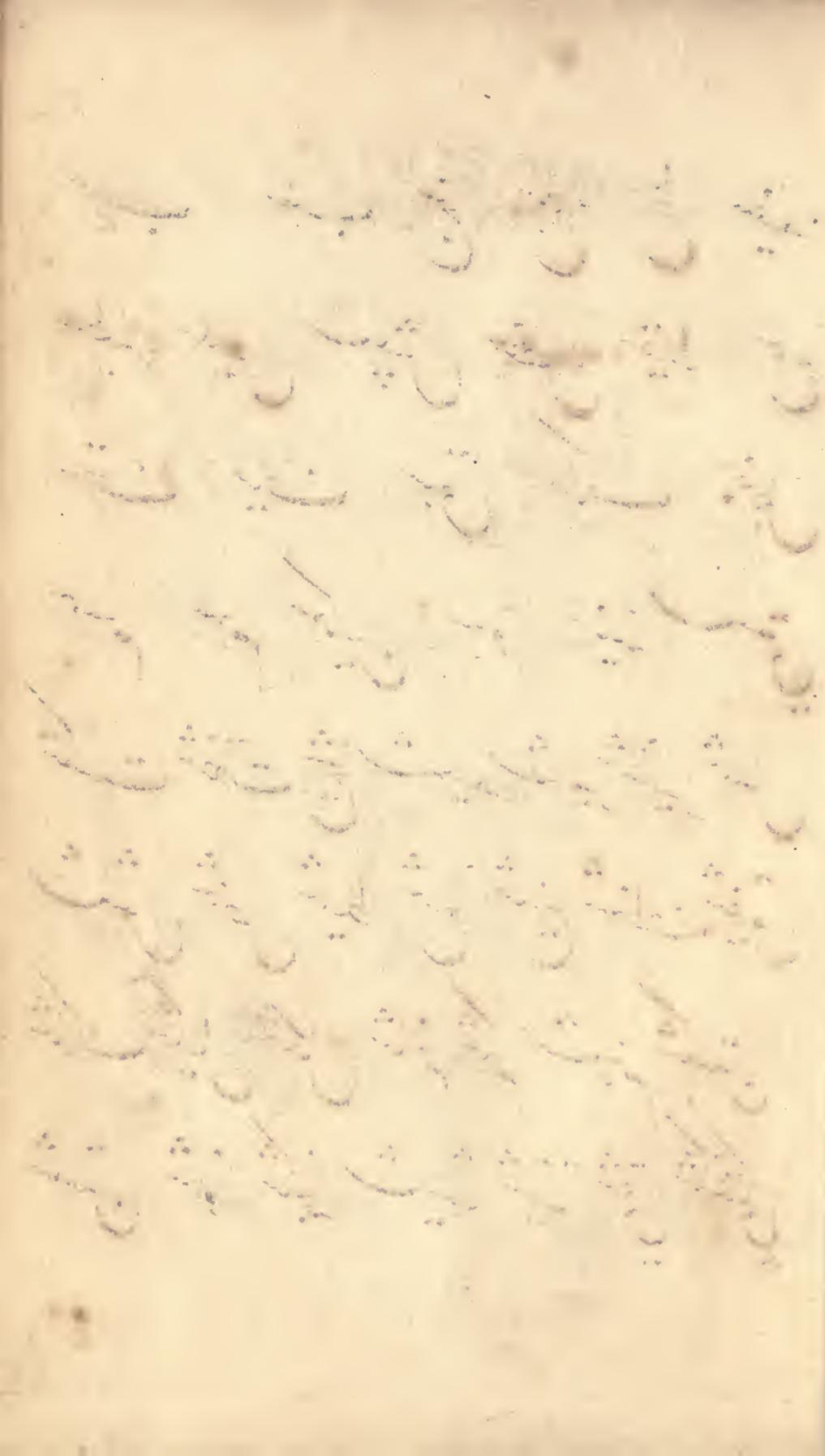
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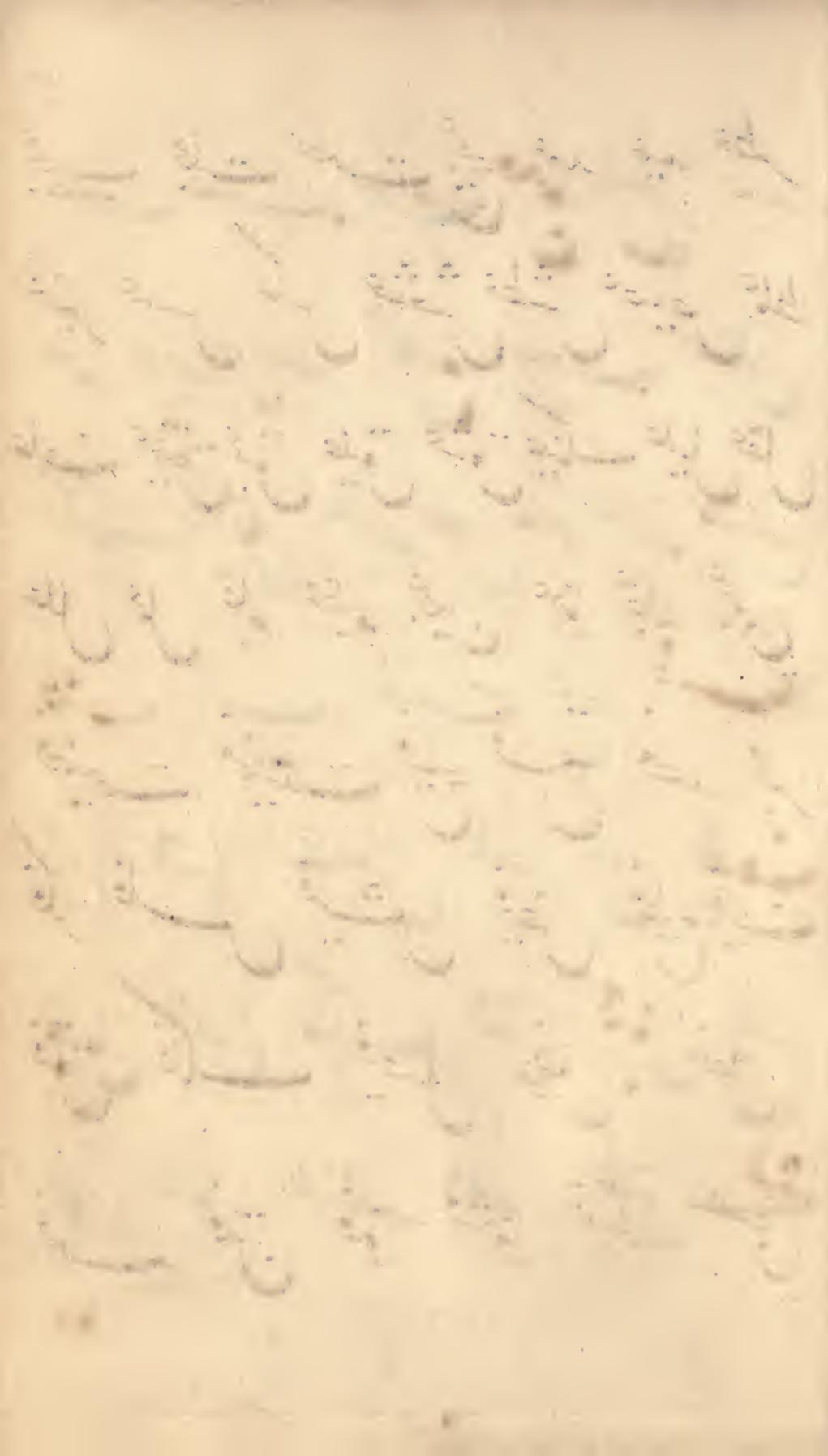
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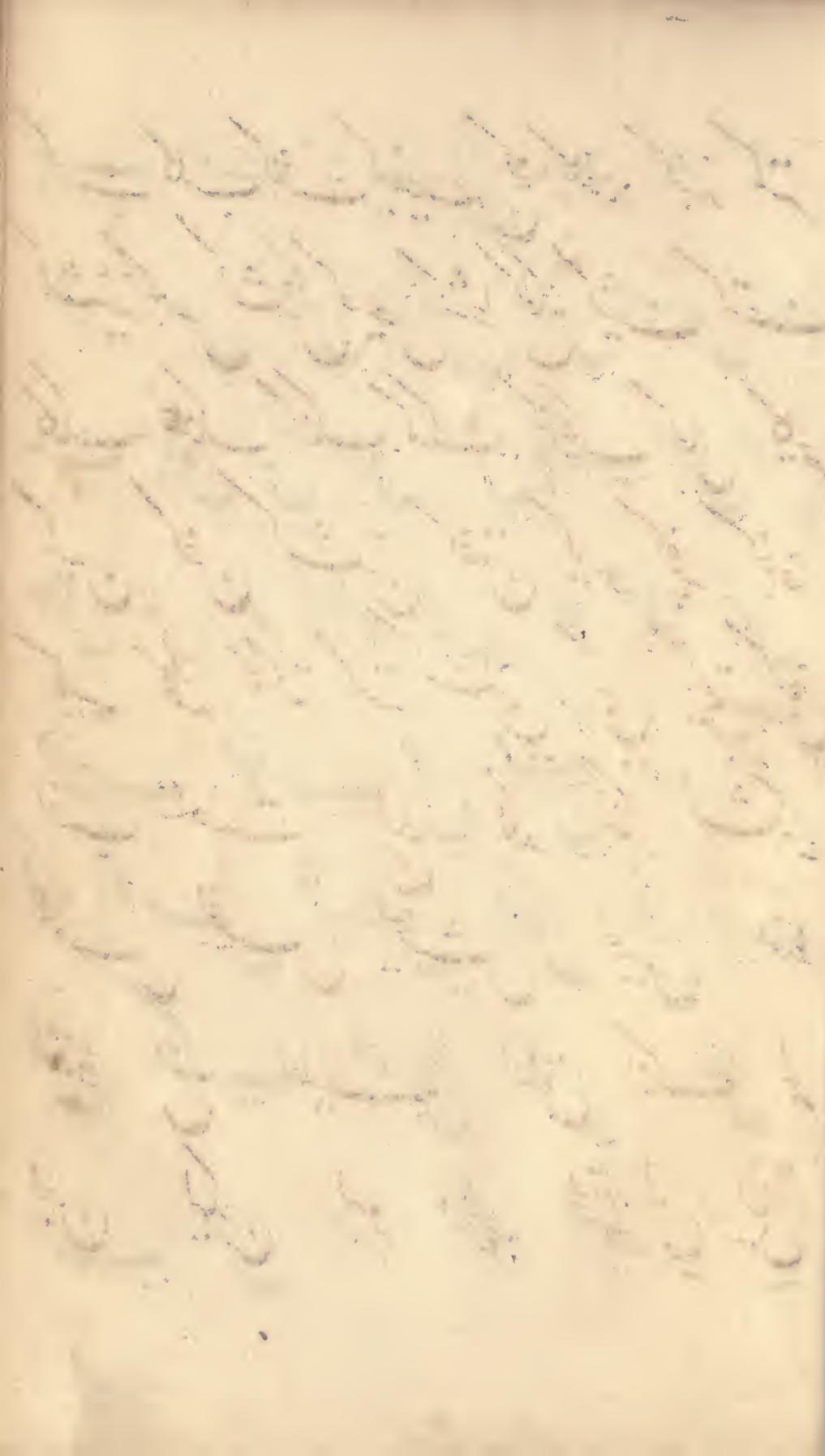


سیب سلب سنج سلح سلطخ سفید
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 شکست شفت شخ شرید شیر شیر شش
 شش شخص شمیط شمع شمع شعطف شفیق
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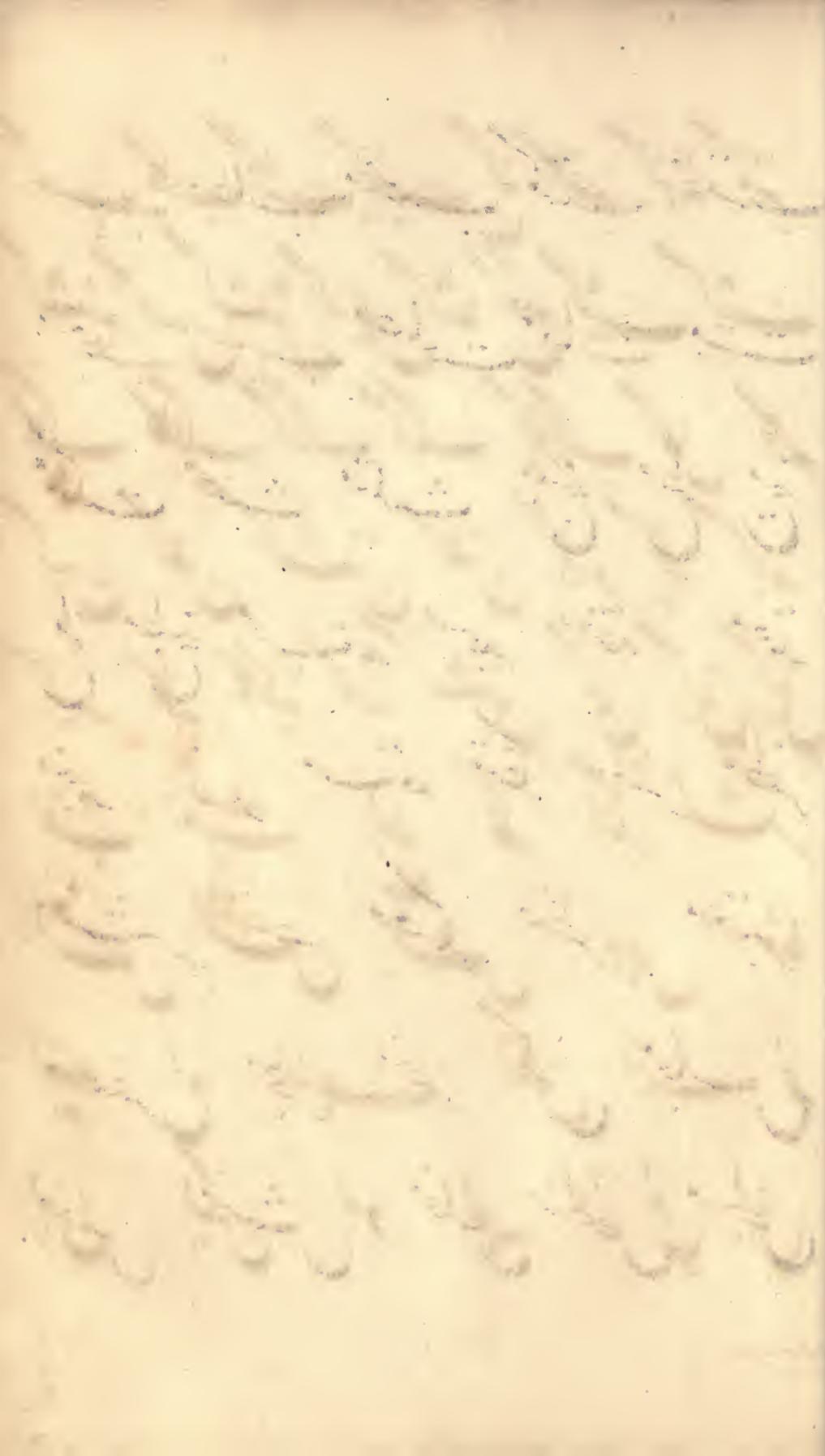
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 صمد صغير صغير صمع صغير صقيق
 صميك صيقل صيم صحن صو صحيفه صيلبي
 طلب طيب طبعت طبخ طبیز
 طير طنز طيشيش طمع طبع طفيف
 طبق طلاق طنك طفل طليل طسم
 طحو طبقة طنطنه طعنه طبیي طبیي



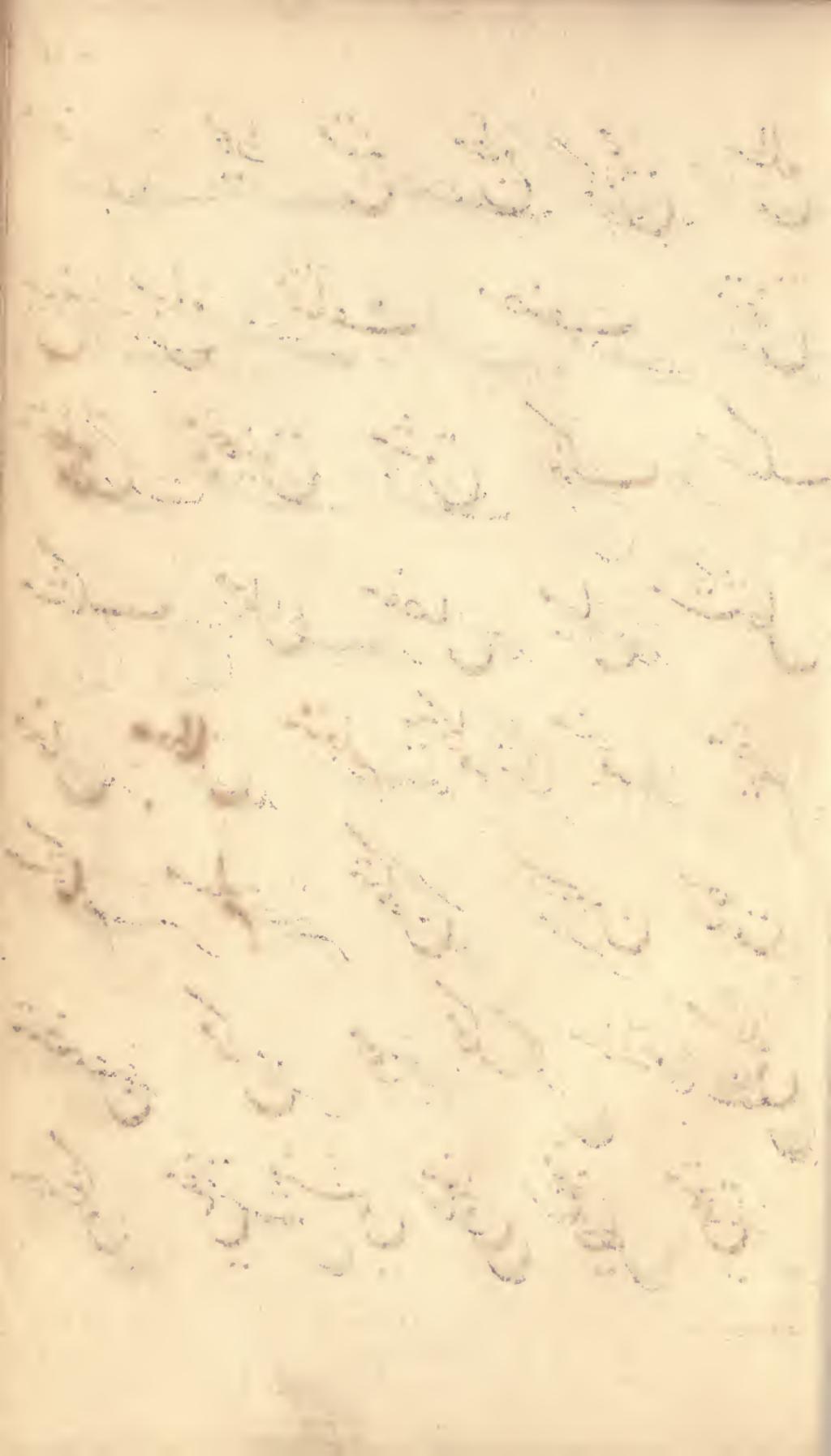
عجیب عجلت عصمت عجیج عهد عید عطر
 عنبر عسک عشعش عطش عصیص علطا
 علف عیقون عمق علیق عشق عینک علیل عقل
 علی عمل علم عظیم عجین عفو عجله عجمی
 فضیحت فضیلت فصیح فتح فسد مجرر
 فکر فلس فیش فیض فطیع فیفت
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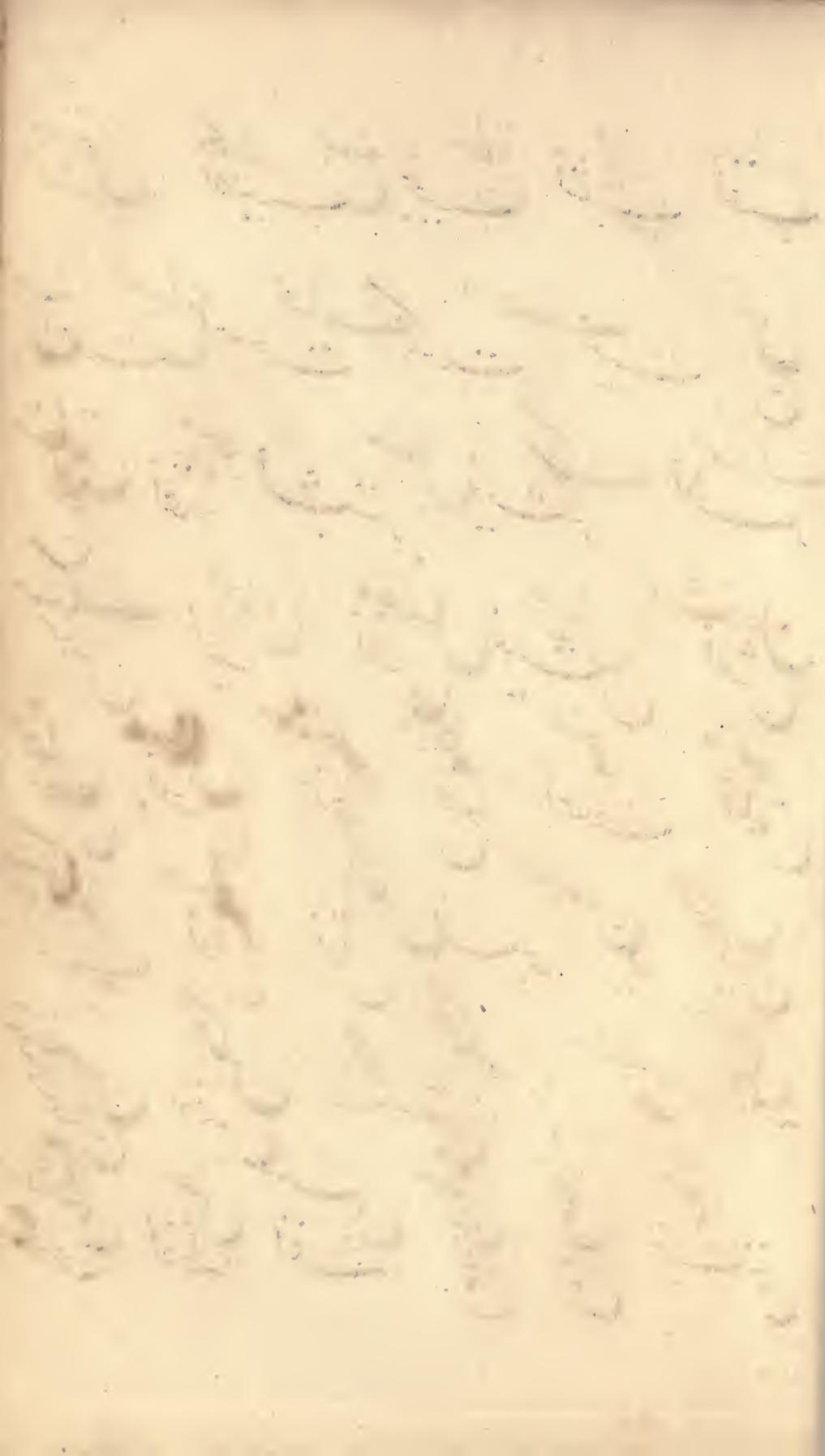
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 کشیر کهس کشش کصیص کشط کمع کیف کتف
 کلک کلک کنک کمک کنچک کحل کیم
 کبین کفن کشت کفتن کپسو کچه کنچه
 کیسه کلمه کلکته کهته کشتی کمی کیتی کفی
 لقب لعنت لجج لک لکنک پر
 لمس لفس لیخش لمحص لغط
 لقط لمع لطیف لفاق لک لحم
 لین لیکن لمو لجه لفته لحی لیلی



سبب مطلب منصب کتب مختسب
 متعجب مطیب مصلحت مهلت مشت
 مملکت مختث مثلث بیتچ سطح منج
 لخ مطیخ محمد سجد معتقد محمد
 بن محمد مفسد متفکر معطر منظر
 منتشر مختصر معاشر منظر معابر
 معاصر معجز منجز کس مجلس
 منفلس منش مخلاص شخص مبغض



منفظ بحيط متنفع مطاع مجمع مطلع
 بفتح مبلغ مختلف مصنف متفق
 متعلق منجنيق شق لك ممسك
 مشك مهمل صفص صيل مشتعل
 محمل معطل متعلم متكلم منجم منجم
 مستحکم مسلم متنكش مسمى معيين
 تنضم حكم حمو محكمه مسطحة مشغلجي
 صطيي مفتى منشى مفتني فتحي تنقي

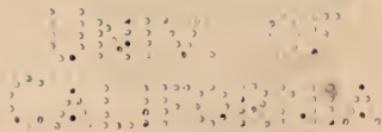


نسب نصیب بمحبب شبب نزب
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 نجح نقد نشتر بیشکر نظر
 نخس نعیس نفس نیش نعش
 نقش نرض سلط نفع نصف نطق
 بگنگ نعل نقل نیم نیم بگنگین
 بگنگین بنفس نشستن بخونقه نعمه
 بخونقه بفط نفه نفی نی نیستی



احمدت حبیت هفت هشت هنگفت
بیچ هند اجر هنفیس هشیش بیط
ہمیع ہلف ہیق ہشناک کاگک ہیکل
ہمم هفتم ہمسن ہجو ہلیلہ ہستی
لیعب نفتح یعطر یسیر گیکسر
کینفیس ہتفض ہلمع یلوق یلک
یعل یشم یقین یمیں یکن
یکسو یونچہ یکنہ یکی یکچھتی





HINDUSTANI GRAMMAR.

SECTION I.

On the Letters and Symbols used in Writing.

1. THE Hindustani language may be printed and written in two distinct alphabets, totally different from each other, viz., the Persi-Arabic and the Devanāgari. We shall at present confine ourselves to the former, and devote a section to the latter towards the end of the volume. The Persi-Arabic alphabet consists of thirty-two letters, to which three more are added to express sounds peculiar to the Hindustani. These letters, then, *thirty-five* in number, are written and read from right to left; and, consequently, their books and manuscripts begin at what we should call the *end*. Several of the letters assume different shapes, according to their position in the formation of a word or a combined group; as may be seen in the following table, column V. Thus, in a combination of three or more letters, the first of the group, on the right-hand side, will have the form marked *Initial*; the letter or letters between the first and last will have the form marked *Medial*; and the last, on the left, will have the *Final* form. Observe, also, that in this table, column I. contains the names of the letters in

the Persian character; II. the same in Roman character; III. the detached form of the letters, which should be learned first; and IV. the corresponding English letters.

THE HINDUSTANI ALPHABET.

I. Name.	II. Name.	III. Detached Form.	IV. Power.	V. Combined Form.			VI. Exemplifications.		
				Final.	Med.	Initial.	Final.	Medial.	Initial.
الف	alif	ا	a, &c.	ا	ا	ا	تا	بار	اب
بِي	be	ب	b	ب	ب	ب	شب	صبر	بر
پِي	pe	پ	p	پ	پ	پ	چپ	سپر	پر
تِي	te	ت	t	ت	ت	ت	دست	ستر	تب
ٿِه	ta	ٿ	t	ٿ	ٿ	ٿ	بیت	ستا	ٿب
ڻِي	se	ڻ	y	ڻ	ڻ	ڻ	خیث	بثر	ٺور
ڄِيم	jīm	ڄ	z	ڄ	ڄ	ڄ	کچ	شجر	چب
ڄِي	che	ڄ	ch	ڄ	ڄ	ڄ	هیچ	بچہ	چر
حِي	he	ح	h	ح	ح	ح	صیح	بھر	حر
خِي	khe	خ	kh	خ	خ	خ	بنج	پنجم	خر
دَال	dāl	د	d	د	د	د	سد	فدا	در
ڏَه	da	ڏ	d̥	ڏ	ڏ	ڏ	منڈ	ندر	ڏال
ڙَال	zāl	ڙ	z̥	ڙ	ڙ	ڙ	کاغذ	نذر	ڙم
ري	re	ر	r	ر	ر	ر	مر	مرد	رم
ڙِه	ra	ڙ	r̥	ڙ	ڙ	ڙ	مُڙ	بڙا	*

* We are not aware of any word in Hindustani beginning with the letter ڙ.

I. Name.	II. Name.	III. Detached Form.	IV. Power.	V. Combined Form.			VI. Exemplifications.		
				Final.	Med.	Initial.	Final.	Medial.	Initial.
زِي	ze	ز	z	ز	ز	ز	گز	بزم	زرم
زِي	zhe	ژ	zh	ژ	ژ	ژ	پاژر	غژب	ژرف
سِین	sīn	س	s	س	س	س	بس	فسق	سر
شِین	shīn	ش	sh	ش	ش	ش	پش	نُشد	شُد
صاد	sād	ص	ڏ	ص	ص	ص	نص	قصد	صد
ضاد	zād	ض	ڇ	ض	ض	ض	بعض	خِضر	ضَد
طوي	toe	ط	t	ط	ط	ط	خط	بطن	طي
ظوي	zoe	ظ	z	ظ	ظ	ظ	حِفظ	نظر	ظفر
عَيْن	aīn	ع	a, &c.	ع	ع	ع	صُنع	بُعد	عسل
غَيْن	ghaīn	غ	gh	غ	غ	غ	تیغ	بِغی	غُسل
فِي	fe	ف	f	ف	ف	ف	کف	سفر	فِي
قاف	kāf	ق	k	ق	ق	ق	بُق	سقرا	قد
کاف	kāf	ک	k	ک	ک	ک	یک	بِکُن	کُن
گاف	gāf	گ	g	گ	گ	گ	رِنگ	چُگر	گَر
لام	lām	ل	l	ل	ل	ل	گُل	علم	لب
مِيم	mīm	م	m	م	م	م	ستم	چمن	من
نُون	nūn	ن	n	ن	ن	ن	صَحن	چند	نم
واو	wāw	و	w, &c.	و	و	و	بو	پور	وَجَد
هِي	he	ه	h	ه	ه	ه	نه	بِها	هُنر
يِي	ye	ي	y, &c.	ي	ي	ي	بِي	حِيد	يد

The alphabet here described is used, more or less modified, by all those nations who have adopted the religion of Muhammad; viz. along the north and east of Africa, in Turkey, Arabia, and Persia, and by the Musalmān portion of the people of India and Malacca.

In pronouncing the names of the letters (column II.) let it be remembered that the vowels are to be uniformly sounded as follows:—The unmarked *a* is always short, as *a* in *woman*, *adrift*, &c.; *ā* is always long, as *a* in *war* or *art*; *i* is short, as in *pin*; *ī* is long, as in *police*; *u* is short, as *u* in *bull*, *pull*, &c.; *ū* is the same sound lengthened, and pronounced as *u* in *rule*, &c.; *e* is sounded as *ea* in *bear*; *o* is always long, as in *no*; *ai* is pronounced as *ai* in *aisle*; and *au* is sounded as in German and Italian, or very nearly like our *ou* in *sound*, or *ow* in *cow*.

2. Perhaps the best mode of learning the alphabet is, First, to write out several times the detached or full forms of the letters in column III. Secondly, to observe what changes (if any) these undergo, when combined in the formation of words, as exhibited in column V. Lastly, to endeavour to transfer, into their corresponding English letters, the words given as exemplifications in column VI.

a. It may be observed that the letters *l*, *o*, *ɔ*, *ɔ̄*, *ɔ̄̄*, *ɔ̄̄̄*, *j*, *ɔ̄̄̄̄*, and *ɔ̄̄̄̄̄*, do not alter in shape, whether initial, medial, or final. Another peculiarity which they have is, that they never unite with the letter following, to the left; hence, when the last letter of a word is preceded by any one of these, it must have the detached form, column III. The letters *ɔ̄* and *ɔ̄̄*, in like manner, do not alter, but they always unite with the letter following on the left hand.

3. In the foregoing table, most of the characters are sufficiently represented by the corresponding English letters: it will therefore be necessary to notice only those whose sounds differ more or less from our own.

ં The sound of this letter is softer and more dental than that of the English *t*; it corresponds with the *t* of the Gaelic dialects, or that of the Italians in the word *sotto*. It represents the Sanskrit ं.

ં This letter represents the Sanskrit ं; its sound is much nearer that of the English *t* than the preceding. In pronouncing it, the tongue is well turned up towards the roof of the mouth, as in the words *tip, top*.

ં is sounded by the Arabs like our *th* hard, in the words *thick, thin*; but by the Persians and Indians it is pronounced like our *s* in the words *sick, sin*.

ં This letter has uniformly the sound of our *ch* in the word *church*.

ં is a very strong aspirate, somewhat like our *h* in the word *haul*, but uttered by compressing the lower muscles of the throat.

ં has a sound like the *ch* in the word *loch*, as pronounced by the Scotch and Irish, or the final *ch* in the German words *schach* and *buch*. This letter will be represented in Roman characters by *kh*.

ં is much softer and more dental than the English *d*; it represents the Sanskrit ं, and corresponds with the *d* of the Celtic dialects, and that of the Italian and Spanish.

ં This letter represents the Sanskrit ं, and is very nearly the same as our own *d*. The tongue, in pronouncing it, should be well turned up towards the roof of the mouth.

ં is properly sounded (by the Arabs) like our *th* soft, in the words *thy* and *thine*; but in Persian and Hindustani it is generally pronounced like our *z* in *zeal*.

ં is uniformly sounded very distinctly, as the French and Germans pronounce it.

ં This letter is sounded like the preceding, only the tip of the tongue must be turned up towards the roof of the mouth. It is very much akin to ં, with which it often interchanges; or, more strictly speaking, in the Devanāgari the same letter serves for both. In printed books, one of them has a dot under.

ج is pronounced like the *j* of the French, in the word *jour*, or our *z* in the word *azure*. It is of rare occurrence.

ص In Arabic this letter has a stronger or more hissing sound than our *s*. In Hindustani, however, there is little or no distinction between it and س, which is like our own *s*.

ض is pronounced by the Arabs like a hard *d* or *dh*; but in Hindustani it is sounded like *z*.

ط and ط These letters are sounded in Hindustani like ت and *j*, or very nearly so. The anomalous letter غ will be noticed hereafter.

خ has a sound somewhat like *g* in the German word *sagen*. About the banks of the Tweed, the natives sound what they fancy to be the letter *r*, very like the Eastern خ. This sound will be represented in English letters by *gh*.

ق bears some resemblance to our *c* hard, in the words *calm*, *cup*; with this difference, that the ق is uttered from the lower muscles of the throat.

گ is sounded like our *g* hard, in *give*, *go*; never like our *g* in *gem*, *gentle*.

ن at the beginning of a word or syllable is sounded like our *n* in the word *now*: at the end of a word, when preceded by a long vowel, it generally has a *nasal* sound, like the French *n*, in such words as *mon* and *son*, where the sound of the *n* is scarcely heard, its effect being to make the preceding vowel come through the nose. The same sound may also occur in the middle of a word, as in the French *sans*. In the Roman character, the nasal sound of ن will be indicated by *ñ*.

س is an aspirate, like our *h* in *hand*, *heart*; but at the end of a word, if preceded by the short vowel *a* (Fatha § 4), the س has no sensible sound, as in دا ن dāna, a grain; in which case it is

called های مختفی hāe-mukhtafī, i.e., the *h obscure* or *imperceptible*. As this final *h*, then, is not sounded in such cases, we shall omit it entirely in the Roman character whenever we have occasion to write such words as دا ن dāna, &c.

a. At the end of words derived from Arabic roots, the final س is sometimes marked with two dots thus, ئ; and, in such cases,

sounded like the letter **ت** *t*. The Persians generally convert the **خ** into **ت**; but sometimes they leave it unaltered, and frequently they omit the two dots, in which case the letter is sounded according to the general rule. Lastly, the Hindustani usually receives such words in whatever form they may happen to be used in Persian.

b. The letter **ه** or **ه** is frequently employed as a mere aspirate in combination with the letters **ب**, **پ**; **ت**, **ٿ**; **ج**, **ڙ**; **د**, **ڏ**, **ڙ**, **ڦ**, and **گ**; as in the words **پها**, *pha*; **تها**, *tha*, &c. In such cases the learner must be careful not to sound the *ph* and *th* as in English; the *h* is to be sounded separately, immediately after its accompanying letter, as in the compound words *up-hill*, *hot-house*. In most printed books the round form of the *h* (**ه** and **ه**) is employed to denote the aspirate of the preceding letter, otherwise the form **ه** is used; but this rule does not apply to manuscripts, particularly those written before the days of Dr. Gilchrist.

c. Much might have been said in describing the sounds of several of the letters; but we question whether the learner would be greatly benefited by a more detailed description. It is difficult, if not impossible, to give in writing a correct idea of the mere sound of a letter, unless we have one that corresponds with it in our own language. When this is not the case, we can only have recourse to such languages as happen to possess the requisite sound. It is possible, however, that the student *may be* as ignorant of these languages as of Hindustani. It clearly follows, then, as a general rule, that the correct sounds of such letters as differ from our own must be learned *by the ear*—we may say, *by a good ear*; and, consequently, a long description is needless. This remark applies in particular to the letters **ت**, **ڦ**, **ڙ**, **ڦ**, **ڦ**, **ڦ**, and the nasal **ن**.

Of the Primitive Vowels.

4. In Hindustani, as in many of the Oriental languages, the primitive vowels are three in number. They are represented by three small marks or symbols,

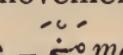
two of which are placed above and one beneath the letter after which they are sounded, as in the following syllables, $\acute{\sigma} da$, $\acute{\sigma} di$, and $\acute{\sigma} du$; or سَر sar, سِر sir, and سُر sur.

a. The first is called فَتْحَةٌ *fathā* (by the Persians, زَبَر zabar), and is written thus, $\acute{\sigma}$ over the consonant to which it belongs. Its sound is that of a short *a*, such as we have in the word *calamus*, which is of Eastern origin, and of which the first two syllables or root, *calam* or *kalam*, are thus written, قَلْمَنْ. In such Oriental words as we may have occasion to write in Roman characters, the *a*, unmarked, is understood always to represent the vowel *fathā*, and to have no other sound than that of *a* in *calamus* or *calendar*.

b. The second is called by the Arabs *kasra* كَسْرَة (by the Persians زَر zer), and is thus $\acute{}$ written under the consonant to which it belongs. Its sound is that of our short *i* in the word *sip* and *fin*, which in Hindustani would be written سِب and فِن. The unmarked *i*, therefore, in the course of this work, is understood to have the sound of *i* in *sip* and *fin*, in all Oriental words written in the Roman character.

c. The third is called by the Arabs *zamma* or *dhamma* ضَمَّة, (by the Persians, پیش pesh,) which is thus $\acute{\cdot}$ written over its consonant. Its sound is like that of our short *u* in the words *pull* and *push*, which in Hindustani would be written پُل and پُش: we have also its true sound in the English words *foot* and *hood*, which would be written فُت and هُد. We shall accordingly, in the following pages, represent the *zamma* by the unmarked *u*, which in all Oriental words in the Roman character, is understood to have the sound of *u* in *pull* and *push*; but never that of our *u* in such words as *use* and *perfume*, or such as *u* in *sun* and *fun*.

Of the Letters ل, ع, و, and ي, viewed as Consonants.

5. At the beginning of a word or syllable, the letter ل, like any other consonant, depends for its sound on the accompanying vowel; of itself, it is a very weak aspirate, like our *h* in the words *herb*, *honour*, and *hour*. It is still more closely identified with the *spiritus lenis* of the Greek, in such words as $\alpha\pi\delta$, $\varepsilon\pi\iota$, $\delta\rho\theta\rho\sigma\varsigma$, where the mark ' represents the *alif*, and the α , ε , and \circ the accompanying vowel. In fact, when we utter the syllables *ab*, *ib*, and *ub*, there is a slight movement of the muscles of the throat at the commencement of utterance; and that movement the Oriental grammarians consider to be the  *makhradj*, or utterance of the *consonant* ل, as in لـ *a*; لـ *i*; and لـ *u*; just the same as the lips form the *makhradj* of *b*, in the syllables بـ *ba*, بـ *bi*, and بـ *bu*. Finally, the ل may be considered as the *spiritus lenis*, or weak aspirate of the consonant ئ.

a. The consonant ع has the same relation to the strong aspirate ح, that ل has to ئ; that is, the ع, like the ل, is a *spiritus lenis* or weak aspirate; but the *makhradj*, or place of utterance of ع, is in the lower muscles of the throat. Hence the sound of the letter ع, like that of the letter ل, depends on the accompanying vowel; as عـ *'ab*, عـ *'ib*, عـ *'ub*, which, in the mouth of an Arab, are very different sounds from أـ *ab*, إـ *ib*, and أـ *ub*. At the same time, it is impossible to explain in writing the true sound of this letter; as it is not to be found in any European language, so far as we know. The student who has not the advantage of a competent teacher may treat the ع as he does the ل until he has the opportunity of learning its true sound by the ear.

b. Of the consonants و and ي very little description is

necessary. The letter , has generally the sound of our *w* in *we*, *went*; but occasionally it has the sound of our *v*, which must be determined by practice. The sound of the consonant ی is exactly our own *y* in *you*, *yet*, or the German *j* in *jener*.

c. It appears, then, that the thirty-five letters constituting the Hindustani alphabet are all to be considered as *consonants*, each of which may be uttered with any of the three primitive vowels, as ۚ *a*, ۖ *i*, and ۖ *u*; ۚ *ba*, ۖ *bi*, and ۖ *bu*, &c.: hence the elementary sounds of the language amount to one hundred and five in number, each consonant forming three distinct syllables.

6. When a consonant is accompanied by one of the three primitive vowels, it is said to be متحرک *muthaarrik*, that is, *moving*, or *moveable*, by that vowel. Oriental grammarians consider a syllable as a *step* or *move* in the formation of a word or sentence. When, in the middle or end of a word, a consonant is not accompanied by a vowel, it is said to be ساکن *sakin*, *resting* or *inert*, and then it is marked with the symbol ـ or ـ called جزم *jazm*, which signifies “amputation” or “cutting short.” Thus in the word ماردم *mardum*, the *mīm* is *moveable* by *fatha*; the *re* is *inert*,* having no vowel; the *dāl* is *moveable* by *zamma*; and, finally,

* The term *inert* is here employed for want of a better. In most Arabic, Persian, and Hindustani Grammars, a letter not followed by a vowel is called *quiescent*, which is objectionable, as it is apt to mislead the beginner, the term *quiescent* being already applied in the English Grammar in the sense of *not sounded*. For instance, the letter *g* is *quiescent* in the word *phlegm*; we cannot, however, say that *m* is *quiescent* in the same word, though we may say that it is *inert*. The student will be pleased to bear in mind, then, that a letter is said to be *inert* when it is not followed by a vowel.

the *mīm* is *inert*. As a general rule, the last letter of a word is *inert*, and in that case the mark *jazm* ˘ is unnecessary.

7. When a letter is doubled, the mark ˘, called *tashdīd*, is placed over it. Thus, in the word شدّت *shid-dat*, where the first syllable ends with ڏ (d) and the next begins with ڏ (d), instead of the usual mode شدَّت, the two *dāls* are thrown into one, and the mark *tashdīd* ˘ indicates this coalition. The student must be careful to utter each of the letters thus doubled, distinctly—the first letter ends the preceding syllable, and the second begins the following; they must not be slurred over as we do it, in such words as *mummy*, *summer*.

Of the Letters ՚, ՚, and ՚, viewed as Vowels or Letters of Prolongation.

8. The letters ՚, ՚, and ՚, when *inert*, serve to prolong the preceding vowel, as follows. When ՚ *inert* is preceded by a letter moveable by *fatha*, the *fatha* and *alif* together form a long sound like our *a* in *war*, or *au* in *haul*, which in Hindustani might be written اَر, and حَال. Now it so happens, that the ՚ *inert* is always preceded by *fatha*: hence, as a general and practical rule, *alif* not beginning a word or syllable forms a sound like our *a* in *war*, or *au* in *haul*. In the Roman character, the sound of long ՚ will be represented by ܰ, whilst the unmarked ՚ is always understood to represent the short primitive vowel *fatha*.

9. When the letter ՚, *inert* is preceded by a consonant moveable by the vowel *zamma*, the *zamma* and ՚ together form a sound like our *oo* in *tool*; which in Hindustani might be written ُܰ, or, which is the

same thing, like our *u* in *rule*, which might be written ل, ل. The same combination forms also another sound, like our *o* in *mole*, which would in the same manner be written مول, or, perhaps still nearer, like our *oa* in *coat*, which might be written كوت. In the Arabic language, the latter sound of , viz. that of *o* in *mole*, is unknown ; hence Arābian grammarians call it *Majhūl*, or 'Ajāmī, i.e. the Unknown or Persian , ; whereas the former sound, that of *u* in *rule*, is called *Ma'rūf*, the Known or Familiar ,. If the letter , be preceded by a consonant moveable by *fatha*, the *fatha* and , united will form a diphthong, nearly like our *ou* in *sound*, or *ow* in *town*, but more exactly like the *au* in the German word *kaum*, which in Hindustani might be written قوم. In the following pages the *Ma'rūf* sound will be represented by *ū* ; the *Majhūl* by *o*, and the diphthong by *au*. If the , be preceded by the vowel *kasra*, no union takes place, and the , preserves its natural sound as a consonant, as in the word سوا *siwā*.

b. When the letter , is preceded by خ (moveable by *fatha*), and followed by ل, the sound of , is scarcely perceptible ; as in the word خواه pronounced *khāh*, not *khawāh*. This rule, however, applies only to words purely Persian.

10. When the letter ي inert is preceded by a consonant moveable by *kasra*, the *kasra* and the ي unite, and form a long vowel, like our *ee* in *feel*, which in Hindustani might be written فيل ; or, which is the same thing, like our *i* in *machine*, which might be written ميشين. The same combination may also form a sound like our *ea* in *bear*, which would be written بير, or like the French *é* in the words *tête* and *sête* ; or

the German *e* followed by *h* in the words *sehr, gelehrt*. In the Arabic language, the latter sound of ي is unknown: hence, when the ي forms the sound of *ea* in bear, &c., it is called *Yae Majhūl*, or *Yae 'Ajamī*, that is, the Unknown or Persian ي; whilst the former sound—that of *ee* in *feel*, or *i* in machine—is called *Yae Ma'rūf*, the Known or Familiar ي. When the letter ي inert is preceded by a consonant, moveable by *fatha*, the *fatha* and the ي unite, and form a diphthong, like *ai* in the German word *Kaiser*, which in Arabic, Persian, and Hindustani, is written قیصر. This sound is really that of our own *i* in *wise, size*, which we are pleased to call a vowel, but which, in reality, is a genuine diphthong. When the letter ي is preceded by *zamma*, no union takes place, and the ي retains its usual sound as a consonant, as in the word میسر *muyassar*. Lastly, if the letter ي be followed by a vowel, the above rules do not hold; and the ي is to be sounded as a consonant, as in the words بیان *bayān*, and زیان *ziyān*, not *bai-ān* and *zi-ān*, to represent which latter sounds the mark *hamza* (No. 15) would be requisite. A similar rule applies to the ،.

a. It must be observed, that there are very few Hindustani works, printed or manuscript, in which all the vowels are marked as we have just described; the primitive short vowels being almost always omitted, as well as the marks — *jazm* and — *tashdīd*. This omission occasions no serious inconvenience to the natives, or to those who know the language. To the young beginner, however, in this country, it is essential to commence with books having the vowels carefully marked; otherwise, he will contract a vicious mode of pronunciation, which he will find it difficult afterwards to unlearn. At the same time, it is no easy matter in printing to insert all the vowel-marks, &c. in a proper and accurate manner. In the present work, a medium will be observed, which, without over-

crowding the text with symbols, will suffice to enable the learner to read without any error, provided he will attend to the following rules.

11. The short vowel *fatha* ـ is of more frequent occurrence than the other two: hence it is omitted in the printing; and the learner is to supply it for every consonant except the last, provided he see no other vowel, nor the mark *jazm*, nor the *butterfly* form of the letter *he* (par. 3, *b*), accompanying any of the consonants aforesaid.

a. The letter ، at the beginning of a word or syllable is a consonant, and generally sounded like our *w*, as in the words *wis*, وطن *watan*. When ، follows a consonant that has no vowel-mark or *jazm* accompanying it, the ، has the sound of *o* long, as in the words سو *so*, كو *ko*. When the consonant preceding the ، has the mark *zumma* ـ over it, the ، has the sound of *u* in *rule*, or *oo* in *fool*, as in the words سو *sū* or *soo*, and كو *kū* or *koo*; and if the preceding consonant has the vowel mark *fatha* ـ over it, the ، forms the diphthong *au*, as سو *sau* or *sow*, كو *kau* or *cow*.

b. The letter ـ at the beginning of a word or syllable is a consonant like our letter *y*, as in يـ *yih*, يـاد *yād*. When the letter ـ is medial or final, if the consonant preceding it has no vowel-mark or *jazm*, the ـ is sounded like *ea* in *bear*, or *ai* in *fail*, as in the words بـير *ber*, and سـير *ser*. If the consonant preceding the ـ has the mark *kasra* ـ under it, the ـ has the sound of *i* in *machine*, or *ee* in *feel*, as بـير *bīr* or *beer*, and سـير *sīr* or *seer*; and if the preceding consonant has the mark *fatha* ـ over it, the ـ forms the diphthong *ai*, as بـير *bāir* or *byre*, and سـير *sāir* or *sire*.

c. There are a few instances in which the letters ، and ـ unite with the preceding consonant, as in the words سـوـامـي *swāmī*, and كـيـا *kyā*; but such combinations being of comparatively rare occurrence, they may safely be left to the student's own

practice. Lastly, in a few Arabic words the final ي occurs with an ا *alif* written over it, in which case the ا only is sounded, as in the words عَقْبَيْلٌ 'ukbā ; تَعَالَيْلٌ ta'ālā.

12. We shall now at one view exhibit the practical application of the principles treated of in the preceding paragraphs. The vowels in Hindustani, as the student may have ere now perceived, are ten in number, the manner of representing which may be seen in the following ten words. The upper line (1) contains ten English words in common use, in each of which occurs the corresponding sound of the Hindustani word beneath. The lower (3) line shews the mode in which the Oriental vowels will be uniformly represented in Roman characters in the course of this work.

1. fun	fin	foot	fall	foal	fool	fowl	fail	feel	file
2.	فِيل	فِيل	فُول	فُول	فَال	فَال	فَن	فَن	فَن
3. fan	fin	fut	fāl	fol	ful	faul	fel	fil	fail

13. We have now, we trust, fully explained how the vowels are to be represented when they *follow* an audible consonant, such as the letter ف f in the foregoing list of words. In order to represent the vowels as initial or commencing a word, it will at once occur to the student that we have merely to annihilate or withdraw the letter ف from the above words, leaving every thing else as it stands, and the object is effected. This is precisely what we do *in reality*, though not *in appearance*. The Arabian grammarians have taken into their heads a most subtle crotchet on this point, which is, *that no word or syllable can begin with a vowel*. Therefore, to represent what we call an initial vowel, that is, a vowel commencing a word or syllable, they employ the letter ا *alif* as a fulcrum for the vowel. We have already stated (No. 5) that they consider the ا as a very weak aspirate or *spiritus lenis*; hence its presence

supports the theory, at least to the eye, if not to the ear. In order, then, to exhibit the vowels in the preceding paragraph as initial, we must, after taking away the letter \mathfrak{c} substitute \mathfrak{l} in its place, which \mathfrak{l} being *nothing*, or *very nearly so*, the process amounts *in reality* to the withdrawal of the letter $\mathfrak{c} f$, and the substitution of what may be considered as mere *nothing*, thus—

1.	un	in	oot	all	ol	ool	owl	ail	eel	aisle
2.	ان	ان	اُت	اُل	اُول	اُول	اُول	ايل	ايل	ايل
3.	an	in	ut	al	ol	ul	aul	el	il	ail

Instead of writing two *alifs* at the beginning of a word, as in **اَلْ**, it is usual (except in Dictionaries) to write one *alif* with the other curved over it ; thus, **اَلْ**.

This symbol $\tilde{}$ is called *madda*, “extension,” and denotes that the *alif* is sounded long, like our *a* in *water*. M. De Sacy (v. *Grammaire Arabe*, p. 72) considers the mark *madda* $\tilde{}$ to be nothing else than a \checkmark *mīm*, the initial of the word *madda*; but our business is simply with its practical use, and the reader if he pleases may view it as a contraction of our letter *m*, meaning *make it long*.

14. If instead of \mathfrak{t} we substitute the letter ξ , we shall have virtually the same sounds, only that they must be uttered from the lower muscles of the throat, thus—

a. It appears, then, that when in Hindustani, a word or syllable begins with what we consider to be a vowel, such word or syllable must have the letter *।* or *ؑ* to start with. Throughout this work, when we have occasion to write such words in the Roman character, the corresponding place of the *ؑ* will be indicated by an apostrophe or *spiritus lenis*; thus, عابد, *asal*, 'âbid,

بعد *ba'd*, to distinguish the same from اسل *asal*, آبید *ābid*, باد *bad*, or باد *bād*. In other respects the reader may view the ل and ع in any of the three following lights. 1st. He may consider them of the same value as the *spiritus lenis* (‘) in such Greek words as ἀν, ἐν, &c. 2ndly. He may consider them as equivalent to the letter h in the English words *hour*, *herb*, *honour*, &c. Lastly. He may consider them as mere blocks, whereupon to place the vowels requisite to the formation of the syllable. Practically speaking, then, ل and ع when *initial*, and the ، and ي when *not initial*, require the beginner's strictest attention, as they all contribute in such cases to the formation of several sounds.

15. We have stated that, according to the notions of the Arabian grammarians, no syllable can begin with a vowel. In practice, however, nothing is more common, at least according to our ideas of such matters, than to meet with one syllable ending with a vowel, and the next beginning with a vowel. When this happens in Persian and Hindustani, the mark ـ called *hamza* is inserted between the two vowels a little above the body of the word, as in the words پاون *jā,ūn*, پا،ي *pā,e*; and sometimes there is a vacant space left for the *hamza*, like the initial or medial form of the ye without the dots below, thus ، or ،، as in the words فاءه *fā,ida*; كيجهي *kījī-e*. The *hamza*, then, is merely a substitute employed in the middle of words for the letter ل, to serve as a commencement (or as the Orientals will have it, consonant) to the latter of two consecutive vowels. Practically speaking, it may be considered as our hyphen which serves to separate two vowels, as in the words *co-ordinate*, *re-iterate*. It serves another practical purpose in Persian, in the formation of the genitive case, when the governing word ends with the imperceptible & h, or with the letter ي, as in the words ديده دانش *dīda-i-dānish*, the eye of intelli-

gence, where the *hamza* alone has the sound of the short *i* or *e*.

a. The sound of the mark *hamza*, according to the Arabian grammarians, differs in some degree from the letter *l*, being somewhat akin to the letter *ɛ*, which its shape *ɛ* would seem to warrant; but in Hindustani this distinction is overlooked. We have here confined ourselves solely to the practical use of this symbol as applied in Persian and Hindustani; for further information on the subject, the reader may consult De Sacy's Arabic Grammar.

16. Before we conclude the discussion of the alphabet, it may be proper to inform the student that the eight letters, ت, ح, ص, ض, ط, ظ, ع, and ق, are peculiar to the Arabic; hence, as a general rule, a word containing any one of these letters may be considered as borrowed from the Arabic. Words containing any of the letters خ, ذ, ج, or ئ, may be Persian or Arabic, but not of Indian origin. The few words which contain the letter ڇ are purely Persian. Words containing any of the letters پ, ڙ, or ڻ, may be Persian or Indian, but not Arabic. Lastly, words containing any of the four-dotted letters ڦ, ڦ, ڻ, or ڻ, are purely Indian. The rest of the letters are common to the Arabic, Persian, and Hindustani languages.

17. As words and phrases from the Arabic language enter very freely into the Hindustani, we cannot well omit the following remarks. Arabic nouns have frequently the definite article ال (*the*) of that language prefixed to them; and if the noun happens to begin with any of the thirteen letters, ت, ح, ص, ض, ط, ظ, ع, ق, ر, ذ, ج, or ئ, the ل of the article assumes the sound of the initial letter of the noun, which is then marked with *tashdīd*; thus ^{النور} *an-nūr*, the light, pronounced *an-nūr*, not *al-nūr*. But in these instances, although the ل has lost its own sound, it must always be written in its own form. Of course,

when the noun begins with ل, the ل of the article coincides with it in like manner, as in the words *الليلة* *al-lailat*, “the night;” and in this case the ل of the article is sometimes omitted, and the initial *lām* of the noun marked by *tashdīd*, *الليلة* *al-lailat*.

a. The thirteen letters, ت, &c., above mentioned, together with the letter ل, are, by the Arabian grammarians, called *solar* or *sunny* letters, because the word شمس *shams*, “the sun,” happens to begin with one of them. The other letters of the Arabic alphabet are called *lunar*, because, we presume, the word قمر *kamar*, “the moon,” begins with one of the number, or simply because they are *not solar*. Of course, the captious critic might find a thousand equally valid reasons for calling them by any other term, such as *gold* and *silver*, *black* and *blue*, &c.; but we merely state the fact as we find it.

18. In general, the Arabic nouns of the above description, when introduced into the Persian and Hindustani languages, are in a state of construction with another substantive or preposition which precedes them; like our Latin terms “*jus gentium*,” “*vis inertiae*,” “*ex officio*,” &c. In such cases, the last letter of the first or governing word, if a substantive, is moveable by the vowel *zamma*, which serves for the enunciation of the ل of the article prefixed to the second word; and, at the same time, the ل is marked with the symbol ≈, called *وصلة* *wasla*, to denote such union; as in the words امير المؤمنين *Amīr-ul-mūminīn*, “Commander of the Faithful;” اقبال الدولة *Iqbāl-ud-daula*, “The dignity of the state.”

a. Arabic nouns occasionally occur having their final letters marked with the symbol called *tanwīn*, which signifies the using of the letter ن. The *tanwīn*, which in Arabic grammar serves to mark the inflexions of a noun, is formed by doubling the vowel-point of the last letter, which indicates at once its presence and

its sound; thus, بَابُ *bābun*, نَابُ *bābin*, بَابَا *bāban*. The last form requires the letter *l*, which does not, however, prolong the sound of the final syllable. The *l* is not required when the noun ends with a *hamza* or the letter *ȝ*, as شَيْ *shai-an*, حَكْمَةً *hik-matan*; or when the word ends in يَلِ *ya*, surmounted by *l* (in which case the *l* only is pronounced), as هَدِيلٌ *hudan*. In Hindustani the occurrence of such words is not common, being limited to a few adverbial expressions, such as قَصْدًا *qaṣdan*, purposely, أَنْفَاقًا *ittifākan*, by chance.

19. We may here mention, that the twenty-eight letters of the Arabic language are also used (chiefly in recording the *tārīkh*, or date of historical events, &c.) for the purpose of numerical computation. The numerical order of the letters differs from that given in pages 2 and 3, being, in fact, the identical arrangement of the Hebrew alphabet, so far as the latter extends, viz. to the letter ט , 400. The following is the order of the numerical alphabet with the corresponding number placed above each letter; the whole being grouped into eight unmeaning words, to serve as a *memoria technica*.

ا ب ج د ه ز ح ط ی ک ل م ن س ع ف س ق ر ش ت ب ن ی ن ۷۰۰ ۶۰۰ ۵۰۰ ۴۰۰ ۳۰۰ ۲۰۰ ۱۰۰ ۹۰۰ ۸۰۰ ۱۰۰۰
ض ف ع ۷ ۶ ۵ ۴ ۳ ۲ ۱

a. In reckoning by the preceding system, the seven letters peculiarly Persian or Indian, viz. ب, ت, ج, د, ز, ڙ, and گ, have the same value as their cognate Arabic letters of which they are modifications, that is, of ب, ت, ج, د, ز, ڙ, and گ, respectively. The mode of recording any event is, to form a brief sentence, such, that the numerical values of all the letters, when added together, amount to the year (of the Hijra) in which the event took place. Thus, the death of Ahlī of Shīrāz, who may be considered as the last of the classic poets of Persia,

happened in A.H. 942 (A.D. 1535). This date is recorded in the sentence بادشاہ شُعرا بُود اہلی i. e. "Ahli was the king of poets;" where the sum of all the letters *be*, *alif*, *dāl*, &c., when added together, will be found to amount to 942. The following date, on the death of the renowned Hyder Ali of Maisūr (A.H. 1196), is equally elegant, and much more appropriate. جان بالاگھات برفت "The spirit of Bālāghāt is gone."

b. Sometimes the title of a book is so cunningly contrived as to express the date of its completion. Thus, several letters written on various occasions by Abu'l-Fazl, surnamed 'Allāmī, when secretary to the Emperor Akbar, were afterwards collected into one volume by 'Abdus-samad, the secretary's nephew, and the work was entitled مُکاتباتِ عَلَمِي *mukatabāt' allāmī*, "The letters of 'Allāmī," which at the same time gives the date of publication, A.H. 1015. We may also mention that the best prose work in Hindustani—the *Bāgh-o-Bahār* باغ و بھار, by Mīr Amman, of Delhi, was so called merely because the name includes the date, the discovery of which we leave as an exercise to the student.

c. It is needless to add that the marks for the short vowels count as nothing; also a letter marked with *tashdīd*, though double, is to be reckoned but once only, as in the word *'allāmī*, where the *lām* though double counts only 30. The Latin writers of the middle ages sometimes amused themselves by making verses of a similar kind, although they had only five numerical letters to count with, viz. *i*, *v*, *x*, *d*, and *m*. This they called *carmen eteostichon* or *chronostichon*, out of which the following effusion on the restoration of Charles II., 1660, will serve as a specimen.

— Cedant arma oleæ, pax regna serenat et agros.

SECTION II.

Of the Names (اسم asmā) *including Substantives, Adjectives, and Pronouns.*

20. Oriental grammarians, both Hindū and Musalman, reckon only three parts of speech, viz. the noun or name (اسم ism), the verb (فعل fi'l), and the particle (حرف harf). Under the term noun, they include substantives, adjectives, pronouns, infinitives of verbs, and participles. Their verb agrees with our part of speech so named; and under the general term of particle are comprised adverbs, prepositions, conjunctions, and interjections. The student will find it necessary to bear this in mind when he comes to read or converse with native teachers; in the meanwhile we shall here treat of the parts of speech according to the classification observed in the best Latin and English grammars, with which the reader is supposed to be familiar.

Of the Article.

21. The Hindustani, and all the other languages of India, so far as we know, have no word corresponding exactly with our articles *the*, *a*, or *an*; these being really inherent in the noun, as in Latin and Sanskrit. Hence, as a general rule, the context alone can determine whether, for example, the expression راجا کا بیٹا, *rājā kā bēṭā*, “regis filius,” may signify—a son of a king, the son of a king, a son of the king, or the son of the king. When, however, great precision is required, we often meet with the demonstrative pronouns *yih*, this, and *wuh*, that, together with their

plurals, employed in the same sense as our definite article *the*. Our indefinite article *a* or *an* is expressed in many instances by the numeral ایک *ek*, one ; or by the indefinite pronoun کوئی *koi*, some, a certain one ; as ایک مرد اور ایک شیر *ek mard aur ek sher*, a man and a tiger ; کوئی شخص *koi shakhs*, some person ; but of this we shall treat more fully in the Syntax.

کوئی مادے کی کوئی مادے کی *Of Substantives.*

22. Substantives in Hindustani have two genders only, the masculine and feminine ; two numbers, the singular and plural ; and eight cases, as in Sanskrit, viz. nominative, genitive, dative, accusative, ablative, locative, instrumental or agent, and vocative. The ablative, locative, and instrumental, correspond with the Latin ablative. It has been deemed proper here to retain the Sanskrit classification of the cases, in accordance with the grammars of the Mahratta, Bengali, and other cognate Indian dialects.

23. *Gender.*—To the mere Hindustani reader, it is difficult, if not impossible, to lay down any rules by which the gender of a lifeless noun, or the name of a thing without sex, may be at once ascertained. With regard to substantives that have a sexual distinction, the matter is easy enough, and is pithily expressed in the three first lines of our old school acquaintance, Ruddiman.

Quae maribus solum tribuuntur mascula sunt.

1. Quæ maribus solum tribuuntur, mascula sunt.
2. Esto femineum, quod femina sola reposcit.
3. Sit commune duûm, sexum quod signat utrumque.

This means, in plain English, that “ all animate beings of the male kind, and all names applicable to males only, are masculine. Females, and all names applicable to females only, are feminine ; and a few

words which may be applied to both sexes, may be of either gender, according to circumstances."

a. To the foregoing general rules, there is one (perhaps the only) exception. The word قبیلہ *kabīla*, which literally means tribe or family, also denotes a wife, and is used, even in this last sense, as a masculine noun. Thus in the *Bāgh-o-Bahār*, p. 27, we have the expression قبیلی کو بہ سب محبّت کی ساتھ لیا *kabīle ko ba sabab muhabbat ke sāth liyā*, "out of affection I brought my wife with me," where *kabīla* is inflected like a masculine noun. This, however, is merely an Oriental mode of expression, it being usual with the people to employ the terms *house* or *family*, when alluding to their wives. Our neighbours, the Germans, without any such excuse, have been pleased to determine that the word *weib*, wife, should be of the neuter gender.

24. With regard to nouns denoting inanimate objects, the practical rule is, that those ending in ی *i*, ت *t*, and ش *sh*, are generally feminine. Those ending in any other letter, are, for the most part, masculine; but as the exceptions are numerous, the student must trust greatly to practice; and when in speaking he has any doubts respecting the gender of a word, it is preferable to use the masculine.

a. It is said that there is no general rule without exception, and some have even gone so far as to assert that *the exception absolutely proves the rule*. If this latter maxim were sound, nothing could be better established than the general rule above stated respecting the gender of inanimate nouns. We have given it, in substance, as laid down by Dr. Gilchrist, succeeding grammarians having added nothing thereto, if we except the Rev. Mr. Yates, who in his grammar has appended, as an *amendment*, a list of some twelve or fifteen hundred exceptions. This we have always looked upon as a mere waste of paper, believing as we do that no memory can possibly retain such a dry mass of unconnected words. The fact is, that the rule or rather the labyrinth, may be considerably restricted by the application of a few general principles which we shall here state.

Principle 1st.—Most words purely Sanskrit, which of course abound in Hindustani, and more particularly in Hindi works, such as the *Prem Sāgar*, &c., retain the gender which they may have had in the mother tongue. Thus, words which in Sanskrit are masculine or neuter, are masculine in Hindi; and those which in Sanskrit are feminine, are feminine in Hindi. This rule absolutely does away with several exceptions which follow one of the favourite maxims of preceding grammarians, viz. that “names of lifeless things ending in *्य-ि*, are feminine,” but *pānī*, water, *motī*, a pearl, *ghī*, clarified butter (and they might have added many more, such as *manī*, a gem, &c.), are masculine, and why? because they are either masculine or neuter in Sanskrit. It is but fair to state, however, that this principle does not in every instance apply to such words of Sanskrit origin as have been greatly mutilated or corrupted in the vulgar tongue.

In the French and Italian languages which, like the Hindustani, have only two genders, it will be found that a similar principle prevails with regard to words from the Latin. The classical scholar will find this hint to be of great service in acquiring a knowledge of the genders of such French words as end in *e mute*, the most troublesome part of that troublesome subject.

Principle 2nd.—Arabic nouns derived from verbal roots by the addition of the servile *ت t*, are feminine, such as *khilkat*, creation, people, &c., from *khalaka*, he created. These in Hindustani are very numerous, and it is to such only that the general rule respecting nouns in *ت t*, rigidly applies. Arabic roots ending in *ت t*, are not necessarily feminine; neither are words ending in *t* derived from Persian and Sanskrit, those of the latter class being regulated by Principle 1st. Arabic nouns of the form تَعْيِل are feminine, probably from the attraction of the *ि* in the second syllable; the letter *ि* being upon the whole the characteristic feminine termination of the Hindustani language. To this general principle the exceptions are very few, among which we must reckon شربت *sharbat*, sherbet, and تَعْوِيذ *ta'wīz*, an amulet, which are masculine.

Principle 3rd.—Persian nouns derived from verbal roots by

the addition of the termination *ش*—*ish*, are feminine. These are not few in Hindustani, and it is to such only that the rule strictly applies. Nouns from the Persian, or from the Arabic through the Persian, ending in the weak or imperceptible *h*, such as *نامہ* *nāma*, a letter, *قلعہ* *kil'a*, a fortress, are generally masculine. This again may be accounted for by the affinity of the final *a* to the long *ā*, which is a general masculine termination in Hindustani.

Principle 4th.—Pure Indian words, that is, such as are not traceable to the Arabic, Persian, or Sanskrit, are generally masculine if they terminate in *lā*. Arabic roots ending in *lā*, are for the most part feminine; nouns purely Sanskrit ending in *lā*, are regulated by Principle 1st, but we may add, that the long *ā* being a feminine termination in that language, such words are generally feminine in Hindustani. Words purely Persian when introduced into Hindustani, with the exception of those ending in *ش*—*ish* and *h* already mentioned, are not reducible to any rule; the Persian language having no gender of its own in the grammatical sense of the term.

Principle 5th.—Compound words, in which the first member merely qualifies or defines the last, follow the gender of the last member, as *شکارگاه* *shikār-gāh*, hunting-ground, which is feminine; the word *gāh* being feminine, and the first word *shikār* qualifying it like an adjective.

b. It must be confessed, in conclusion, that, even after the application of the foregoing principles, there must still remain a considerable number of words reducible to no sort of rule. This is the inevitable fate of all such languages as have only two genders. Another natural consequence is, that many words occur sometimes masculine and sometimes feminine, depending on the caprice or indifference of the writer or speaker. We have also good grounds to believe that a word which is used in the masculine in one district may be feminine in another, as we know from experience to be the case in Gaelic, which, like the Hindustani, has only two genders.

25. Number and Case.—The mode in which the

plural number is formed from the singular, will be best learned by inspection from the examples which we here subjoin. The language has virtually but one declension, and the various oblique cases, singular and plural, are generally formed by the addition of certain particles or *post-positions*, &c., to the nominative singular. All the substantives of the language may be very conveniently reduced to three classes, as follows:—

Class I.—Including all Substantives of the Feminine Gender.

Singular.			
Nominative	رات <i>rāt</i> ,		the night
Genitive	رات کا کی <i>rāt-kā, -ke, -kī</i> ,		of the night
Dative	رات کو <i>rāt-ko</i> ,		to the night
Accusative	{ رات <i>rāt</i> , رات کو <i>rāt-ko</i> ,	}	the night
Ablative	رات سی <i>rāt-se</i> ,		from the night
Locative	رات میں پر <i>rāt-men, -par</i> ,	in, on,	the night
Agent	رات نی <i>rāt-ne</i> ,		by the night
Vocative	ای رات <i>ai rāt</i> ,		O night.
Plural.			
Nominative	راتین <i>rāteñ</i> ,		the nights
Genitive	راتون کا کی <i>rāton-kā, -ke, -kī</i> ,	of the	nights
Dative	راتون کو <i>rāton-ko</i> ,		to the nights
Accusative	{ راتین <i>rāteñ</i> , راتون کو <i>rāton-ko</i> ,	}	the nights
Ablative	راتون سی <i>rāton-se</i> ,		from the nights
Locative	راتون میں پر <i>rāton-men, -par</i> ,	in, on,	the nights
Agent	راتون نی <i>rāton-ne</i> ,		by the nights
Vocative	ای راتو <i>ai rāto</i> ,		O nights.

Feminine nouns ending in *ي i*, add *ان āñ* in the nominative plural; thus *روٹی rotī*, bread, a loaf, nom. plur. *روٹیان rotiyāñ*.

In the oblique cases plural, they add *ون on* as above.

In like manner a few words in *و u*, add *ان āñ*, as *جورو jorū*, a wife, nom. plur. *joruwanāñ* or *jorū,āñ*.

a. We may now take a brief view of the formation of the cases. It will be seen that in the singular, the oblique cases are formed directly from the nominative, which remains unchanged, by the addition of the various post-positions. The genitive case has three forms of the post-position, all of them, however, having the same signification, the choice to be determined by a very simple rule which belongs to the syntax. The accusative is either like the nominative or like the dative, the choice, in many instances, depending on circumstances which will be mentioned hereafter. The nominative plural adds *en* to the singular (*ān* if the singular be in *i*). The oblique cases plural in the first place add *on* to the singular, and to that they affix the various post-positions; it will be observed that the accusative plural is either like the nominative or dative plural. The vocative plural is always formed by dropping the final *n* of the oblique cases. Let it also be remembered that the final *n* added in the formation of the cases of the plural number is always nasal. Vide letter *ن*, page 6.

Class II.—Including all Masculine Nouns, with the exception of such as end in *lā* (purely Indian), ان *ān*, and *a*.

Example, مرد *mard*, man.

	Singular.	Plural.
N.	مرد <i>mard</i> , man	مرد <i>mard</i> , men
G.	مرد کا کی کی <i>mard kā kī kī</i> , of man	مردون کا کی کی <i>mardon kā, &c.</i> , of men
D.	مرد کو <i>mard ko</i> , to man	مردون کو <i>mardon ko</i> , to men
Ac.	{ مرد <i>mard</i> , مرد کو <i>mard ko</i> , } man	{ مرد <i>mard</i> , مردون کو <i>mardon ko</i> , } men
Ab.	مرد سی <i>mard se</i> , from man	مردون سی <i>mardon se</i> , from men
L.	مرد میں پر <i>mard men par</i> , in, on, man	مردون میں پر <i>mardon men par</i> , in, on, men
Ag.	مرد نی <i>mard ne</i> , by man	مردون نی <i>mardon ne</i> , by men
V.	ای مرد <i>ai mard</i> , O man	ای مردو <i>ai mardo</i> , O men.

This class, throughout the singular, is exactly like class I., and in the plural the only difference consists in the absence of any termination added to the nominative and consequently to the first form of the accusative, which is the same.

All the other cases in the plural are formed precisely as before. It must be admitted that the want of a distinct termination to distinguish the nominative plural from the singular is a defect in masculine nouns. This, however, seldom occasions any ambiguity, the sense being quite obvious from the context. The German is liable to a similar charge, and sometimes even the English, in the use of such words as *deer*, *sheep*, and a few others.

Class III.—Including Masculine Nouns purely Indian ending in \bar{a} , a few ending in $\bar{a}n$, and several words, chiefly from the Persian, ending in the imperceptible α or short a .

Example, **کُتّا** *kuttā*, a dog.

Singular.		Plural.
N.	کُتّا <i>kuttā</i> , a dog	کُتّی <i>kutte</i> , dogs
G.	کُتّی کا کی کی <i>kutte kā, &c.</i> , of a dog	کُتّون کا کی کی <i>kutton kā, &c.</i> , of dogs
D.	کُتّی کو <i>kutte ko</i> , to a dog	کُتّون کو <i>kutton ko</i> , to dogs
Ac.	{ کُتّا <i>kuttā</i> , کُتّی کو <i>kutte ko</i> , } a dog	{ کُتّی <i>kutte</i> , کُتّون کو <i>kutton ko</i> , } dogs
Ab.	کُتّی سی <i>kutte se</i> , from a dog	کُتّون سی <i>kutton se</i> , from dogs
Loc.	کُتّی میں پر <i>kutte mein par</i> , in, on, a dog	کُتّون میں پر <i>kutton mein par</i> , in, on, dogs
Ag.	کُتّی نی <i>kutte ne</i> , by a dog	کُتّون نی <i>kutton ne</i> , by dogs
Voc.	ای کُتّی <i>ai kutte</i> , O dog	ای کُتّو <i>ai kutto</i> , O dogs.

a. In like manner may be declined many words ending in α , as بند *banda*, a slave, gen. *bande kā*, &c., nom. plur. *bande*, slaves, gen. *bandonī kā*, &c. Nouns in $\bar{a}n$ are not very numerous, and as the final \bar{n} is very little if at all sounded, it is often omitted in writing; thus بنیان *baniyān* or بنیا *baniyā*, a trader, gen. *baniyen kā* or *baniye kā*, which last is the more common. In the ordinal numbers, such as دسوان *daswān*, the tenth, &c., the nasal \bar{n} generally remains in the inflection, as دسوین *daswen kā*, &c., of the tenth. In the oblique cases plural, the ان *ān*, is changed into ون *on*. With regard to this third class of words, we have one more remark to add, which is, that the vocative singular is often to be met with uninflected, like the nominative.

b. The peculiarity of class III. is, that the terminations ل \bar{a} and αa , of the nominative singular, are entirely displaced in the oblique cases singular and nominative plural by س e , and in the oblique cases plural by ون *on*. This change or displacement of termination is called *inflection*, and it is limited to masculine nouns only with the above terminations; for feminines ending in ل, ان, or α , are never inflected, nor are all masculines ending in the same, subject to it. A considerable number of masculine nouns ending in ل \bar{a} , purely Arabic, Persian, or Sanskrit, are not inflected, and consequently belong to class II. On the other hand, masculine nouns purely Indian, such for example as the infinitives and participles of verbs used substantively, are uniformly subject to inflection. In like manner, several masculine nouns ending in the imperceptible α are not subject to inflection, and as these are not reducible to any rule, the student must be guided by practice.

c. Masculines in α from the Persian often change the α into ل in Hindustani; thus درجه *darja*, grade, rank, becomes درجا *darjā*; so مزه *maza*, taste, مزرا *mazā*. All such words are subject to inflection, for by this change they become as it were *Indianized*. The final α is not inflected if in a state of construction (agreeably to the rules of Persian grammar) with another word, as دیده هوش میں *dīda e hosh men*, 'in the eye of pru-

dence ;' زبانِ ریختہ میں zabāni rekhta mein, 'in the Rekhta dialect.'

26. General rules for the Declension of Nouns.—

1. In classes I. and II. the nominative singular remains unaltered throughout, the plural terminations being superadded. 2. In class III. the nominative singular is changed or inflected into ي e, for the oblique singular and nominative plural, and the terminations of the oblique cases plural are *substituted for*, not *added to*, the termination of the singular. 3. All plurals end in وں oñ in the oblique cases, that is, whenever a post-position is added or understood. 4. The vocative plural always ends in ، o, having dropped the final ن n of the oblique. 5. Words of the first and second classes, consisting of two short syllables, the last of which being *fathā*, drop the *fathā* on receiving a plural termination ; thus طرف taraf, aside, nom. plur. طرفین tarfen, gen. طرفون kā, &c., not tarafeñ, &c.

a. A few words are subject to slight deviations from the strict rule, among which we may mention the following. 1. Words ending نو nw, preceded by a long vowel, as نانو nāñw, a name, پانو pāñw, the foot, and گانو gāñw, a village, reject the نو nw, and substitute the mark *hamza* on receiving a plural termination, thus گائی pā, oñ kā, &c., of the feet. 2. The word گائی gā,e, a cow, makes in the nominative plural گائیں gā, eñ, and in the oblique plural گائون gā, oñ, thus resembling the oblique plural of گانو gāñw, a village. 3. A few feminine diminutives in یا iyā, like randiyā, chiriyā, &c., form the nominative plural by merely adding a nasal n, as چریان chiriyāñ, which is evidently a contraction for chiriyā, eñ, the regular form. 4. Masculines of the third class ending in ی ya, may follow the general rule, or change the ی y into a *hamza* before the inflection ; thus سایا sāya, a shade (of a tree), gen. سایی kā, or سایے sāye kā, or سایے کا sā,e kā.

5. The word رُوپیہ *rūpiya*, a roopee, has generally رُبی *rupae*, for the nominative plural.

27. *Post-position*.—In this work, to avoid confusion, we apply the term post-position only to those inseparable particles or terminations which invariably follow the nouns to which they belong. They may be united with their substantives so as to appear like the case terminations in Latin, Greek, and Sanskrit, or they may be written separately, as we have given them in the examples for declension. The most useful and important of them are the following, viz. : کا *kā*, کی *ke*, کی *kī*, 'of,' the sign of the genitive case ; کو *ko*, 'to,' the sign of the dative, and sometimes of the accusative or objective case ; سی *se*, 'from,' or 'with' (also سون *son*, سین *sen*, سیتی *sitī*, are occasionally met with), the sign of the ablative and instrumental ; پر *par* (sometimes in poetry پا *pa*), 'upon,' 'on,' 'at,' میں *meñ*, 'in,' 'into,' یک *tak*, تلک *talak*, لگ *lag*, 'up to,' 'as far as,' 'till,' the sign of the locative case ; and, lastly, نی *ne*, 'by,' the sign of the agent.

a. The post-positions require the words to which they are affixed to be in the inflected form, if they belong to class III. ; and they are generally united with the oblique form in ون *on* of all plurals. On the other hand, an inflected form in the singular can only occur in combination with a post-position, expressed or understood ; and the same rule applies to all *bonā fide* oblique forms in ون *on* of the plural. There are a few expressions in which the oblique form in ون *on* is used for the nominative plural ; and when a numeral precedes, the nominative form may be used for the oblique, as will be noticed more fully in the Syntax.

Of Adjectives.

28. Adjectives in Hindustani generally precede their substantives, and with the exception of those

which are purely Indian words and end in $\text{।} \bar{a}$, together with a few from the Persian ending in ا or short a , they are, as in English, indeclinable. Words purely Indian, ending in $\text{।} \bar{a}$, change the final $\text{।} \bar{a}$ into $\text{ے} e$, when they qualify or agree with a masculine noun in any case except the nominative singular (or the first form of the accusative, which is the same); and the $\text{।} \bar{a}$ is changed into $\text{ے} \bar{i}$ with feminine nouns. Thus, the adjective خوب *khūb*, 'good,' 'fair,' is the same before nouns of either gender or number in all cases, as *khūb jāmwar*, a fine animal; *khūb larkī*, a fair girl; *khūb randiyānī*, fine women, *khūb ghore*, beautiful horses. Again the adjective ڪل *kālā*, 'black,' is used in that form only before masculine nouns, in the nominative or the first form of the accusative singular; it will become ڪالی *kālē*, before masculine nouns in the oblique cases singular and throughout the plural, as *kālā mard*, a black man, *kālē mard kā*, of a black man, *kālē mard*, black men, *kālē mardon se*, from black men. Lastly, before feminine nouns, *kālā* becomes ڪالی *kālī* for both numbers and in all cases, as *kālī rāt*, the dark night, *kālī rāt se*, from the dark night, *kālī rāton kā*, of the dark nights, &c.

a. Hence it appears, as a general rule:—1. That adjectives, before feminine nouns, have no variation on account of case or number. 2. That adjectives terminating like nouns of the second class are indeclinable; and lastly, that adjectives, terminating like nouns of the third class, are subject to a slight inflection like the oblique singular of the substantives of that class.

b. The cardinal numbers, *ek*, one, *do*, two, &c., are all indeclinable when used adjectively. The ordinals above *pānchwānī*, 'the fifth,' inclusive, follow the general rule, that is, *pānchwānī* is inflected into *panchwānī* before the oblique cases of masculines, and it becomes *pānchwānī* before feminine nouns.

c. Adjectives ending in ا or short a , which are principally

borrowed from the Persian, are, for the most part, indeclinable. There are some, however, which are inflected into *ي e* for the masculine, and *ي - i* for the feminine, like those ending in *ا a*; among these may be reckoned راندہ *rānda*, rejected, سادہ *sāda*, plain, عمدہ *'umda*, exalted, گندہ *ganda*, fetid, ماندہ *mānda*, tired, خرندہ *khurinda*, gluttonous, شرمندہ *sharminda*, ashamed, کمینہ *kamīna*, mean, بیچارہ *bechāra*, helpless, ناکارہ *nākāra*, useless, نادیدہ *nādīda*, unseen, حرامزادہ *harāmzāda*, base, سالہ *yak-sālah*, annual, دو سالہ *do sālah*, biennial, and perhaps a few more.

d. The majority of adjectives purely Indian, together with all present and past participles of verbs, end in *ا a* (subject to inflection) for the masculine, and *ي - i* for the feminine. All adjectives in *ا a*, purely Persian or Arabic, are indeclinable, with perhaps the sole exception of *جدا judā*, 'separate,' 'distinct,' and a few that may have become naturalized in Hindustani by changing the final *ا* of the Persian into *ا a*, like *فلانا fulānā*, 'such a one,' or 'so and so.'

29. *Degrees of Comparison.*—The adjectives in Hindustani have no regular degrees of comparison, and the manner in which this defect is supplied will be fully explained in the Syntax. Suffice it here to say that when two objects are compared, that with which the comparison is made is put in the ablative case, like the Latin. Thus, for example, 'this house is high,' *یہ گھر بلند ہی* *yih ghar buland hai*; 'this house is higher than the tree,' *یہ گھر درخت سی بلند ہی* *yih ghar darakht se buland hai*, literally, 'this house (compared) with the tree is high.' The superlative degree is merely an extreme comparison formed by reference to the word *سab*, 'all,' as *یہ گھر سب سی بلند ہی* *yih ghar sab se buland hai*, 'this house (compared) with all is high,' or 'this is the highest house of all.'

Of Pronouns.

Personal Pronouns.

30. The pronouns differ more or less from the substantives in their mode of inflection. Those of the first and second persons form the genitive in را *rā*, ي, *re*, and ری *rī*, instead of کا *kā*, &c. They have a distinct dative and accusative form in ی *e* (singular), and یں *en* (plural), besides that made by the sign کو *ko*. They also form the oblique in a manner peculiar to themselves, and admit generally of the elision of the termination ون *on*, in the oblique plural. They have the dative and accusative cases in both numbers the same; and lastly, the cases of the *Agent* are never inflected in the singular, these being always *main ne* and *tū ne* or *tain ne*, never *mujh ne* and *tujh ne*.

The first personal pronoun is thus declined:—

main, I.

Singular.

Plural.

N. main, I میں

ہم ham, We

G. { merā mere, میرا میری } my, merī, میری } of me

ہمارا ہماری hamārā hamāre, } our
ہماری hamārī, f. }

D. & { mujhe, مُجھے } me, or
Ac. { mujh ko, مُجھہ کو } to me

ہمیں hamen, } us, or
ہم کو ham ko, } to us
ہمون کو hamon ko, }

A. mujh se, مُجھہ سی from me

ہم سی ham se, } from us
ہمون سی hamon se, }

L. mujh mein, مُجھہ میں in me

ہم میں ham mein, } in us
ہمون میں hamon mein, }

Ag. main ne, میں نی by me

ہم نی ham ne, } by us
ہمون نی hamon ne, }

In this example we have three forms essentially distinct from each other, viz., the nominative, genitive, and oblique modification in the singular, as میں *main*, ہمارا *merā*, مجھے *mujh*; and in the plural ہم *ham*, ہمارا *hamārā*, and ہمون *hamon* or ہمون *hamon*. From the oblique modifications, مجھے *mujh*, and ہم *ham* or ہمون *hamon*, the other oblique cases are formed by adding the requisite post-positions, except that the case denoting the agent is in the singular میں نی *main ne*.

The second personal pronoun تو *tū* or تین *tain* is declined in a similar manner.

Singular.	Plural.
N. تو <i>tū</i> or تین <i>tain</i> , Thou	تم <i>tum</i> , You
G. تیرا <i>terā</i> , &c., thy	تمہارا ری <i>tumhārā</i> , &c., your
D. & تجھی <i>tujhe</i> , to thee,	تمہیں <i>tumhein</i> , to you
Ac. تجھے کو <i>tujh ko</i> , or thee	تم تھے تمہون <i>tum-, tumh-</i> , or کو <i>tumhoni-ko</i> , you
A. تجھے سی <i>tujh se</i> , from thee	تم تھے تمہون <i>tum-, tumh-</i> , or سی <i>tumhoni-se</i> , from you
L. تجھے میں <i>tujh-men</i> , in thee	تم تھے تمہون <i>tum-, tumh-</i> , or میں <i>tumhoni-men</i> , in you
Ag. تو نی <i>tū-ne</i> , by thee	تم تھے تمہون نی <i>tum-, or tumhoni-</i> <i>ne</i> , by you
V. اے تو <i>ai-tū</i> , O thou	ای تم <i>ai tum</i> , O ye.

31. In Hindustani the demonstrative pronouns, 'this,' 'that,' 'these,' and 'those,' at the same time supply the place of our third person 'he,' 'she,' 'it,'

and 'they.' They are the same for both genders, and the context alone determines how they are to be rendered into English. The word پیہ *yih*, 'this,' 'he,' 'she,' or 'it,' is used when reference is made to a person or object that is near ; and پیہ *wuh*, 'that,' 'he,' 'she,' or 'it,' when we refer to that which is more remote. The proximate demonstrative پیہ *yih*, 'he,' 'she,' 'it,' 'this,' is declined as follows :—

	Singular.	Plural.
N.	پیہ <i>yih</i> , This, he, &c.	پیہ <i>ye</i> , These, they
G.	اسکی کی <i>is-kā, -ke, -kī</i> , of this, him, &c.	ان کا کی کی <i>in-kā, -ke, -kī</i> , of these, of them
D.	اس کو اسی <i>is-ko</i> or <i>ise</i> , to this, to him, &c.	ان کو انہیں <i>in-ko</i> or <i>inhen</i> , to these, to them
Ac.	یہ اس کو <i>yih, is-ko, ise</i> , this, him, &c.	پیہ ان کو <i>ye, in ko, inhen</i> , these, them
Ab.	اس سی <i>is-se</i> , from this, him, &c.	ان سی <i>in-se</i> , from these, from them
L.	اس میں <i>is-men</i> , in this, him, &c.	ان میں <i>in men</i> , in these, in them
Ag.	اس نی <i>is-ne</i> , by this, him, &c.	ان نی انہوں نی <i>in-ne, inhoñ ne</i> , by these, by them.

In this example we see that the nominative *yih* is changed into *is* for the oblique cases singular, and the nominative plural *ye* becomes *in* for the oblique plural, just as in English 'he' becomes 'him,' and 'they,' 'them.' In the oblique cases plural, it may be mentioned that besides the form ان *in*, we sometimes meet with انہ *inh* and انہوں *inhoñ*, though not so common. The dative singular has two forms, one by adding *ko*,

like the substantives, and another by adding پ e, as *is-ko* or *is-e*; in the plural we have *in-ko* and *in-hen*. The accusative is generally like the dative, but often the same as the nominative, as in the declension of substantives.

32. The demonstrative ڦ, 'that,' 'he,' 'she,' 'it;' the interrogative ڪون *kaun*, 'who?' 'what?' the relative خو *jo*, 'he who,' 'she who,' &c., and the correlative سو *so*, 'that same,' are precisely similar in termination to پ in the foregoing example; hence it will suffice to give the nominatives, and one or two oblique cases of each, thus:—

Remote Demonstrative.

	Singular.	Plural.
N.	ڦ <i>wuh</i> , He, she, it, or that	و ڦ <i>we</i> , They, those
G.	* اُس کا <i>us kā</i> , &c.	اُن کا <i>un, unh, unhoñ kā</i> , &c.
D.	اُس کو اُسی <i>usko, use</i>	اُن کو اُنهين <i>unko or unhen</i> .

Interrogative (applied to persons or individuals).

N.	ڪون <i>kaun</i> , Who? which?	ڪون <i>kaun</i> , Who? which?
G.	ڪس کا <i>kis, kā</i> , &c.	ڪين ڪنهه ڪنهون <i>kin, kinh, kinhoñ kā</i> , &c.

Interrogative (applied to matter or quantity).

N.	ڪيا <i>kyā</i> , What?	Same as the singular.
G.	ڪاهي <i>kāhe, kā</i> , &c.	

* Sometimes ونهون کا *wis kā*, &c. ; and in the plur. ونهون کا *win, winh, or winhoñ, kā*, &c.

Relative.

Singular.	Plural.
N. جو <i>jo</i> or جون <i>jaun</i> , He who, she who, that which	جو <i>jo</i> or <i>jaun</i> , They who, those who or which
G. جس کا <i>jis kā</i> , &c.	جنہیں <i>jin, jinh, jinhon kā</i> , &c.
D. جس کو <i>jissi</i>	جن کو <i>jinni</i>

Correlative.

N. سو <i>so</i> or تون <i>taun</i> , That same	سو <i>so</i> or تون <i>taun</i> , These same
G. تنس کا <i>tis kā</i> , &c.	تنہیں <i>tin, tinh, tinhon kā</i> , &c.
D. تنس کو <i>tissi</i>	تنہیں <i>tin</i>

Possessive Pronouns.

33. The genitives singular and plural of the personal and demonstrative pronouns are used adjectively as possessives, like the *meus*, *tuus*, *noster*, *vester*, &c., of the Latin, and in construction they follow the rule given respecting adjectives in *ā*. There is, however, in addition to these, another possessive of frequent occurrence, viz. اپنا *apnā*, اپنی *apne*, and اپنی *apnī*, 'own,' or 'belonging to self,' which under certain circumstances supplies the place of any of the rest, as will be fully explained in the Syntax. The word آپ *āp*, 'self,' is used with or without the personal pronouns; thus, میں آپ *main āp*, 'I myself,' which meaning may be conveyed by employing آپ *āp* alone. But the most frequent use of آپ *āp* is to be met with as a substitute for the second person, to express respect, when it may be translated, 'you, sir,' 'your honour,' 'your worship,' &c. When used in this sense, آپ *āp* is

declined like a word of the second class of substantives under the singular form, thus :—

N.	آپ	āp, your honour
G.	آپکا کی	āp-kā, -ke, -kī, of your honour
D. & Ac.	آپکو	āp-ko, to your honour, your honour
A.	آپ سی	āp-se, from your honour
L.	آپ میں	āp-men, in your honour
Agt.	آپ نی	āp-ne, by your honour.

When the word آپ āp denotes self, it is declined as follows :—

N.	آپ	āp, self, myself, &c.
G.	اپنا اپنی اپنی	apnā, apne, apnī, own, of self, &c.
D. & Ac.	آپ کو اپنی کو اپنی تین	āp ko or apne ko,] apne ta,īn,] to self, self.

The phrase آپس میں āpas-men denotes 'among ourselves,' 'yourselves,' or 'themselves,' according to the nominative of the sentence.

Indefinite Pronouns.

34. Under this head we class all those words which have more or less of a pronominal signification. The following are of frequent occurrence : ایک— *ek*, one ; دوسرا *dūsrā*, another ; دونوں *dono* or *donoī*, both ; اور *aur*, other (more) ; غیر *ghair*, other (different) ; بازی *ba'ze*, certain ; بہت *bahut*, many, much ; سب *sab*, all, every ; ہر *har*, each ; فلانہ *fulāna* or فلانا *fulānā*, a certain one ; کوئی *ko,ī*, any one, some one ; کچھ *kuchh*, any thing, something ; کئی *ka,ī* and چند *chand*, some, several, many ; کتنا *kitnā* or کتنا *kittā*, how many ? جتنا *jitnā* or جتنا *jittā*, as many ; اتنا *itnā*, or اتنا *ittā*, so many. They are all regular in their inflections, with the exception

of کوئی *ko,ī*, any, and کچھ *kuchh*, some, which are thus declined :—

کوئی *ko,ī*.

	Singular.	Plural.
N.	کوئی <i>ko,ī</i> , Any one, some one	کوئی <i>ko,ī</i> or کئی <i>ka,ī</i> , some, several
Obl.	کسی <i>kisī</i> , <i>kā</i> , &c.	* کینی <i>kinī</i> , <i>ka</i> , &c.

کچھ *kuchh*.

	N.	Obl.	
	کچھ <i>kuchh</i> , Any thing, some thing		کچھ <i>kuchh</i> , any, some, &c.
		کسو <i>kisū</i> <i>kā</i> , &c.	* کنو <i>kinū</i> <i>kā</i> , &c.

a. The word *ko,ī*, unaccompanied by a substantive, is generally understood to signify a person or persons, as *ko,ī hai?* 'is there any one?' (vulgarly *qui-hy*); and in similar circumstances *kuchh* refers to things in general, as *kuchh nahīn*, 'there is nothing,' 'no matter.' When used adjectively, *ko,ī* and *kuchh* may be applied to persons or things indifferently, particularly so in the oblique cases.

b. The following is a useful list of compound adjective pronouns; and as almost all of them have already been noticed in their simple forms, it has been deemed superfluous to add the pronunciation in Roman characters. They are for the most part of the indefinite kind, and follow the inflections of the simple forms of which they are composed; thus *ek ko,i*, some one, *ek kisī kā*, &c., of some one. If both members be subject to inflection in the simple forms, the same is observed in the compound, as *jo-ko,ī*, whosoever, *jis-kisī kā*, &c., of whomsoever, so *jo kuchh*, whatsoever, *jis-kisū kā*, &c., of whatsoever.

* We have given the oblique forms of the plural *kinī* and *kinū* on the authority of Mr. Yates; at the same time we must confess that we never met with either of them in the course of our reading.

The compound adjective pronouns of the indefinite kind are ایک کوئی some one, دوسرا ایک or اور ایک another, ایک اور ایک some other, دوسرا کچھ or دوسرا کوئی one or other, اور سب some one else, اور کچھ something else, the rest بہب ایک some others, بہب کوئی many a one, سب کوئی many more, بہت کچھ much, سب کوئی or سب ایک every one, سب کچھ or سب کچھ every thing, هر کوئی هر کوئی whichever, کوئی اور کوئی ایک every one, هر کس or هر ایک some other, جو کوئی whoever, جو کچھ whatever, کچھ کچھ some one or other, کچھ کچھ ایک somewhat, کچھ کچھ some more, کچھ کچھ something or other. The use and application of all the pronouns will be fully explained under that head in the Syntax.

c. Under this section we ought in strictness to include the numerals, of which we here subjoin the first decade, together with the corresponding figures, Arabian and Indian, both of which are employed exactly like our own.

Figures.			Names.		Figures.			Names.	
	Arab.	Ind.				Arab.	Ind.		
1	۱	۱	ایک	ek	6	۶	۶	چھ	chha
2	۲	۲	دو	do	7	۷	۷	سات	sāt
3	۳	۳	تین	tīn	8	۸	۸	آٹھ	āth
4	۴	۴	چار	chār	9	۹	۹	نواں	nau
5	۵	۵	پانچ	pānch	10	۱۰	۱۰	دس	das.

In Hindustani, the numerals from ten to a hundred are not so simple and regular as ours ; these we shall treat of hereafter.

SECTION III.

Of the Verb فعل fi'l.

35. ALL verbs in Hindustani are conjugated in exactly the same manner. So far as terminations are concerned, there is not a single irregular verb in the language. There is, strictly speaking, but one simple tense (the aorist), which is characterized by distinct personal endings; the other tenses being formed by means of the present and past participles, together with the auxiliary 'to be.' The infinitive or verbal noun, which always ends in **ں nā** (subject to inflection), is the form in which verbs are given in Dictionaries; hence it will be of more practical utility to consider this as the source from which all the other parts spring.

36. From the infinitive are formed, by very simple and invariable rules, the three principal parts of the verb, which are the following:—1. The second person singular of the imperative or root, by rejecting the final **ں nā**; as from **بولنا** *bolnā*, to speak, comes **بول** *bol*, speak thou. 2. The present participle, which is always formed by changing the final **ں nā** of the infinitive into **تā**, as **بولنا** *bolnā*, to speak, **بولتا** *bolta*, speaking. 3. The past participle is formed by leaving out the **ں n** of the infinitive, as **بولنا** *bolnā*, to speak, **بول** *bolā*, spoken. If, however, the **ں nā** of the infinitive be preceded by the long vowels **ا ā** or **و o**, the past participle is formed by changing the **ں n** into **ی y**, in order to avoid a disagreeable hiatus; thus from **لانا** *lānā*, to bring, comes **لایا** *lāyā* (not **لَا-ا** *lā-ā*), brought; so **ریانہ** *ronā*, to weep, makes **رویا** *royā* in the past participle. These three parts being thus ascertained, it will be

very easy to form all the various tenses, &c., as in the examples which we are about to subjoin.

37. As a preliminary step to the conjugation of all verbs, it will be necessary to learn carefully the following fragments of the auxiliary verb 'to be,' which frequently occur in the language, not only in the formation of tenses, but in the mere assertion of simple existence.

Present Tense.

Singular.

مَيْنَ هُونَ	main hūn, I am
تُو هِيَ	tū hai, thou art
وَهِيَ	wuh hai, he, she, it is

Plural.

هِمْ هِينَ	ham hain, we are
تُمْ هُوَ	tum ho, you are
وَيْ هِينَ	we hain, they are.

Past Tense.

مَيْنَ تَهَا	main thā, I was
تُو تَهَا	tū thā, thou wast
وَهَا	wuh thā, he or it was

هِمْ تَهِي	ham the, we were
تُمْ تَهِي	tum the, you were
وَيْ تَهِي	we the, they were.

a. The first of these tenses is a curiosity in its way, as it is the only present tense in the language characterized by different terminations, and independent of gender. Instead of the form *هِيَ hai*, in the second and third persons singular, *هِيَگا haiga* is frequently met with in verse; and in the plural, *هِيَنْگي hainge* for *هِينَ hain* in the first and third persons. In the past tense, *تَهَا thā* of the singular becomes *تَهِي thī* when the nominative is feminine, and in the plural *تَهِينَ thīn*. We may here remark that throughout the conjugation of all verbs, when the singular terminates in *ā* (masculine), the plural becomes *e*; and if the nominatives be feminine, the *ā* becomes *ī* for the singular and *īn* (contracted for *iyān*) for the plural. If several feminine terminations in the plural follow in succession, the *īn* is added only to the last, but even here there are exceptions.

38. We shall now proceed to the conjugation of an intransitive or neuter verb, and with a view to assist the memory, we shall arrange the tenses in the order of their formation from the three principal parts already explained. The tenses, as will be seen, are nine in number—three tenses being formed from each of the three principal parts. A few additional tenses of comparatively rare occurrence will be detailed hereafter.

Infinitive, بولنا *bolnā*, To speak.

Principal parts.	Imperative and root	بول <i>bol</i> , speak (thou)
	Present participle	بولنا <i>bolnā</i> , speaking
	Past participle	بولا <i>bolā</i> , spoke or spoken.

1. Tenses formed from the root.

Aorist.

English—‘I may speak,’ &c.

مَيْنَ بُولُونْ <i>main bolūn</i>	هم بولين <i>ham bolein</i>
تُو بُولِي <i>tū bole</i>	تم بولو <i>tum bolo</i>
وُه بُولِي <i>wuh bole</i>	وي بولين <i>we bolein</i> .

Future.

English—‘I shall or will speak,’ &c.

مَيْنَ بُولُونْگَا <i>main bolūngā</i>	هم بولينگي <i>ham bolengi</i>
تُو بُولِيگَا <i>tū bolegā</i>	تم بولوگي <i>tum bologe</i>
وُه بُولِيگَا <i>wuh bolegā</i>	وي بولينگي <i>we bolengi</i>
fem. <i>bolūngī</i> , &c.	fem. <i>bolengīn</i> , &c.

Imperative.

English—‘Let me speak, speak thou,’ &c.

مَيْنَ بُولُونْ <i>main bolūn</i>	هم بولين <i>ham bolein</i>
تُو بُول <i>tū bōl</i>	تم بولو <i>tum bolo</i>
وُه بُول <i>wuh bole</i>	وي بولين <i>we bolein</i> .

2. Tenses formed from the present participle :
Indefinite.

English (as a present tense),—‘ I speak, thou speakest,’ &c., (conditional)—‘ If I spoke, had I spoken,’ &c., (habitual)—‘ I used to speak.’

مِيْنَ بُولْتَا main boltā

تُولْتَا tū boltā

وَلْتَا wuh boltā

هُمْ بُولْتَيْ ham bolte

تُمْ بُولْتَيْ tum bolte

وَيْ بُولْتَيْ we bolte.

Present.

English—‘ I speak or am speaking,’ &c.

مِيْنَ بُولْتَا هُونْ main boltā hūn

تُولْتَا هِيْ tū boltā hai

وَلْتَا هِيْ wuh boltā hai

هُمْ بُولْتَيْ هِينْ ham bolte hain

تُمْ بُولْتَيْ هُوْ tum bolte ho

وَيْ بُولْتَيْ هِينْ we bolte hain.

Imperfect.

English—‘ I was speaking, thou wast,’ &c.

مِيْنَ بُولْتَا ثَاهِ main boltā thā

تُولْتَا ثَاهِ tū boltā thā

وَلْتَا ثَاهِ wuh boltā thā

هُمْ بُولْتَيْ ثَاهِ ham bolte the

تُمْ بُولْتَيْ ثَاهِ tum bolte the

وَيْ بُولْتَيْ ثَاهِ we bolte the.

3. Tenses from the past participle :

Past.

English—‘ I spoke, thou spakest,’ &c.

مِيْنَ بُولَاهِ main bolā

تُولَاهِ tū bolā

وَلَاهِ wuh bolā

هُمْ بُولَيِ ham bole

تُمْ بُولَيِ tum bole

وَيْ بُولَيِ we bole

Perfect.

English—‘ I have spoken, thou hast,’ &c.

مِيْنَ بُولَاهِ هُونْ main bolā hūn

تُولَاهِ هِيْ tū bolā hai

وَلَاهِ هِيْ wuh bolā hai

هُمْ بُولَيِ هِينْ ham bole hain

تُمْ بُولَيِ هُوْ tum bole ho

وَيْ بُولَيِ هِينْ we bole hain.

Pluperfect.

English—‘ I had spoken, thou hadst spoken,’ &c.

میں بولا تھا	ہم بولی تھی	ham bole the
تو بولا تھا	تم بولی تھی	tum bole the
وہ بولا تھا	وی بولی تھی	we bole the.

4. Miscellaneous verbal expressions :

Respectful Imperative or Precative.

بولیے *bolīye* or بولیو *bolīyo*, ‘ You, he, &c., be pleased to speak.’
بولیمگا *bolīyegā*, ‘ You, he, &c., will have the goodness to speak.’

Infinitive (used as a gerund or verbal noun).

Nom. نولنا *bolnā*, ‘ Speaking :’ gen. بولنی کا *bolnī kā*, &c., ‘ Of speaking,’ &c., like substantives of the third class.

Noun of Agency.

بولنی والا *bolne-wālā*, and sometimes بولنی هارا *bolne-hārā*, ‘ A speaker,’ ‘ one who is capable of speaking.’

Participles, used adjectively.

Pres. بولتا *bolta* or بولتا ہوا *bolta* | بولتی ہوئی *bolte* or بولتی *bolte*
hū,ā, fem. *bolṭī* or hū,ā, fem. *bolṭīn* or *bolṭī*
bolṭī hū,ī. hū,īn

Past. بولا *bolā* or بولا ہوا *bolā* | بولی ہوئی *bole* or بولی *bole* hū,ē, fem. *bolīn* or *bolī* hū,īn.

Conjunctive (indeclinable). بولکی *bol*, بولی *bole*, بول *bol*, بولکے *bolke*,
بولکار *bolkar*, بول کرکی *bol kar-ke*, or بول کرکر *bol-kar-kar*,
having spoken.

Adverbial participle (indeclinable). بولتی ہی *bolte-hī*, On speaking, or on (the instant of) speaking.

a. We may here briefly notice how the various portions of the verb are formed. The aorist, it will be seen, is the only part worthy of the name of tense, and it proceeds directly from the root by adding the terminations *ūn*, *e*, *e*, for the singular, and *en* *o*, *en*, for the plural. The future is formed directly from the aorist by adding *gā* to the singular and *ge* to the plural for masculines, or by adding *gī* and *giyān* (generally contracted into *gīn*) when the nominative to the verb is feminine. The imperative differs from the aorist merely in the second person singular, by using the bare root without the addition of the termination *e*. Hence, the future and imperative are mere modifications of the aorist, which we have placed first, as the tense *par excellence*. It is needless to offer any remark on the tenses formed from the present participle, as the reader will easily learn them by inspection. The three tenses from the past participle are equally simple in all neuter or intransitive verbs; but in transitive verbs they are subject to a peculiarity of construction, which will be noticed further on. The proper use and application of the various tenses and other parts of the verb will be fully treated of in the Syntax.

b. As the aorist holds the most prominent rank in the Hindustani verb, it will be proper to notice in this place a few euphonic peculiarities to which it is subject. 1. When the root ends in *ā*, the letter *w* is optionally inserted in the aorist between the root and those terminations that begin with *e*; thus لانا, to bring, root ل *lā*, aorist لوي *lāwē* or لوي *lā,e*. 2. When the aorist ends in *o*, the letter *w* is optionally inserted, or the general rule may be observed, or the initial vowels of the termination may all vanish, as will be seen in the verb *honā*, which we are about to subjoin. Lastly, when the root ends in *e*, the letter *w* may be inserted between the root and those terminations which begin with *e*, or the *w* being omitted, the final *e* of the root is absorbed in the terminations throughout. Thus دينا, to give, root د *de*, aorist دوي *deūn*, *dewe*, *dewe*; *dewen* *de,o*, *dewen*; or, contracted, دون *dūn*, *de*, *de*; *den*, *do*, *den*. It is needless to add that the future and imperative of all such verbs are subject to the same modification.

39. We now come to the verb هونا *honā*, 'to be, or become,' which, being of frequent occurrence, is worthy of the reader's attention. It is perfectly regular in the formation of all its tenses, &c., and conjugated precisely like *bolnā*, already given. The past participle changes the *o* of the root into *ū*, instead of retaining the *o* and inserting the euphonic *y* (No. 36), thus هُوُ *hū,ā*, 'been or become,' not هُويَا *hoyā*; so the respectful imperative is *hūjiye*, &c.; but these slight peculiarities do not in the least affect the regularity of its conjugation, as will be seen in the paradigm.

Infinitive هونا *honā*, To be, or become.

Root هو *ho*, present participle هوتا *hotā*, past participle هُوُا *hū,ā*.

Aorist.

I may or shall be, or become.

هُون	-	مَيْنَ هُونَ	-	مَيْنَ <i>main</i> <i>ho,ūn</i> or <i>hon</i>
هُويَ	-	هُويَ	-	تُو <i>tū</i> <i>howe</i> , <i>ho,e</i> , or <i>ho</i>
هُويَ	-	هُويَ	-	وَهَ <i>wuh</i> <i>howe</i> , <i>ho,e</i> , or <i>ho</i> .

هُوئَن	-	هُوئَن	-	هُوئَن <i>ham</i> <i>howen</i> , <i>ho,en</i> , or <i>hon</i>
هُوئَن	-	هُوئَن	-	تُم <i>tum</i> <i>ho,o</i> or <i>ho</i>
هُويَن	-	هُويَن	-	وَيَ <i>wi</i> <i>howen</i> , <i>ho,en</i> , or <i>hon</i> .

Future.

I shall or will be, or become.

هُونَگَا	-	مَيْنَ هُونَگَا	-	مَيْنَ <i>main</i> <i>ho,ungā</i> or <i>hūngā</i>
هُويَنَگَا	-	هُويَنَگَا	-	تُو <i>tū</i> <i>howegā</i> , <i>ho,egā</i> , or <i>hogā</i>
هُويَنَگَا	-	هُويَنَگَا	-	وَهَ <i>wuh</i> <i>howegā</i> , <i>ho,egā</i> , or <i>hogā</i> .

هُونَگِي	-	هُويَنَگِي	-	هُويَنَگِي <i>ham</i> <i>howenge</i> , <i>ho,enge</i> , or <i>honge</i>
هُونَگِي	-	هُويَنَگِي	-	تُم هُونَگِي <i>tum</i> <i>ho,oge</i> or <i>hoge</i>
هُونَگِي	-	هُويَنَگِي	-	وَيَ هُونَگِي <i>wi</i> <i>howenge</i> , <i>ho,enge</i> , or <i>honge</i> .

Imperative.

Let me be, be thou, &c.

مَيْنَ هُوْنَ - هُونَ main̄ ho,ūn or hon
هُوْ تُوْ هو tu ho

هُوْيَ - هُويَهُ وَهُوْيَ - هوَيَهُ wuh howe, ho,e, or ho.

هُمَ هُوْيَنَ - هُويَنَ ham howen ho,en, or hon
هُوْ تُمَ هُوْ وَهُوْيَ - هوَيَهُ tum ho,o or ho
هُيَ هُوْيَنَ - هُويَنَ - هُونَ we howen, ho,en, or hon.

Indefinite.

I am, I might be, I used to be, or become.

هُوتَا	مَيْنَ main̄	hotā	هُوتِيْ ham	هُوتِيْ tum	هُوتِيْ we	hote.
	تُوْ tu					
	وَهُوْهُ وَهُوْيَهُ wuh					

Present.

I am, or I become, &c.

مَيْنَ هُوتَا هُونَ main̄ hotā hūn	هُمَ هُوتِيْ هَيْنَ ham hote hain
تُوْ هُوتَا هَيِّ tu hotā hai	تُمَ هُوتِيْ هُوِ tum hote ho
وَهُوْهُوتَا هَيِّ وَهُوتِيْ هَيِّ wuh hotā hai	وَهُوتِيْ هَيِّنَ we hote hain.

Imperfect.

I was becoming, &c.

هُوتَا تَهَا	مَيْنَ main̄	hotā thā	هُوتِيْ تَهِيْ ham	هُوتِيْ تَهِيْ tum	هُوتِيْ تَهِيْ we	hote the.
	تُوْ tu					
	وَهُوْهُ وَهُوتِيْهُ wuh					

Past.

I became, &c.

هُوَا	مَيْنَ main̄	hū,ā	هُوِيْ ham	هُوِيْ tum	هُوِيْ we	hū,e.
	تُوْ tu					
	وَهُوْهُ وَهُوتِيْهُ wuh					

Perfect.

I have become, &c.

Singular.	Plural.
مَيْنَ هُوَ هُونَ main hū,ā hūn	هُمْ هُوَيْ هَيْنَ ham hū,e hain
تُو هُوَ هِيْ tū hū,ā hai	تُمْ هُوَيْ هُوْ tum hū,e ho
وَهُوَ هُوَ هِيْ wuh hū,ā hai	وَيْ هُوَيْ هَيْنَ we hū,e hain.

Pluperfect.

I had become, &c.

هُوَ تَهَا	$\left\{ \begin{array}{l} \text{مَيْنَ main} \\ \text{تُو tū} \\ \text{وَهُوَ wuh} \end{array} \right\}$	hū,ā thā	$\left\{ \begin{array}{l} \text{هُمْ ham} \\ \text{تُمْ tum} \\ \text{وَيْ we} \end{array} \right\}$	hū,e the.
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Respectful Imperative, &c.

هُوَجِيَّيْ hūjiye, هُوَجِيُو hūjiyo, or هُوَجِيَّا hūjiegā, be pleased to be, or to become.

Infinitive, or Verbal Noun.

هُونَا honā, being, hone kā, &c., of being.

Noun of Agency or Condition.

هُونِيَّا honewālā, that which is, or becomes.

Participles.

Pres. هُوتَا hotā, or هُوتَا هُوَ hotā hū,ā, being, becoming.

Past. هُوَ hū,ā, been, or become.

Conjunctive Participle.

&c. هوَكَرْ هُوكِي ho, hokar, hoke, &c., having been, or become.

Adverbial Participle.

هُوتِي hote hī, on being, or becoming.

a. We may here observe that the aorist, future, and indefinite of نَهَا honā, 'to be,' are sometimes used as auxiliaries with the present and past participles of other verbs, so as to give us three additional tenses. These from their nature are not of very frequent occurrence, and some forms of them we confess we have

never met with in any work, printed or manuscript, except in grammars. They are however considered as distinct parts of the verb by native grammarians, therefore it is but right that they should find a place here. We therefore subjoin them, together with their native appellations, reserving the account of their use and application till we come to the Syntax.

1. *Hāl ī mutashakki*, literally, 'present dubious.'

English—'I may or shall be speaking.'

مَيْنَ بُولْتَا هُوْنَ - هوُنگا
 تُوْ بُولْتَا هُوْيَ - هوُيگا
 وُهْ بُولْتَا هُوْيَ - هوُيگا
 هُمْ بُولْتَيْ هُوْيَنْ - هوُينگي
 تمْ بُولْتَيْ هُوْ - هوُيگي
 ويْ بُولْتَيْ هُوْيَنْ - هوُينگي

2. *Māzī mutashakki* or *Mashkūk*, 'past dubious.'

English—'I may or shall have spoken.'

مَيْنَ بُولَهُونَ - هوُنگا
 تُوْ بُولَهُونَ - هوُيگا
 وُهْ بُولَهُونَ - هوُيگا
 هُمْ بُولَيْ هُوْيَنْ - هوُينگي
 تمْ بُولَيْ هُوْ - هوُيگي
 ويْ بُولَيْ هُوْيَنْ - هوُينگي

3. *Māzī shartiya* or *māzī mutamannī*.

Past Conditional.

English—'Had I been speaking,' or 'had I spoken.'

بُولْتَا هُوتَا - بُولَهُوتَا
 { مَيْنَ main
 تُوْ tū
 وُهْ wuh } boltā hotā, or bolā hotā.

بُولْتِي هُوتِي - بُولِي هُوتِي	<table border="0"> <tr> <td>ہم</td><td>ham</td></tr> <tr> <td>تُم</td><td>tum</td></tr> <tr> <td>وِي</td><td>we</td></tr> </table>	ہم	ham	تُم	tum	وِي	we	<table border="0"> <tr> <td>ہم</td><td>ham</td></tr> <tr> <td>تُم</td><td>tum</td></tr> <tr> <td>وِي</td><td>we</td></tr> </table>	ہم	ham	تُم	tum	وِي	we	$\left. \begin{array}{l} \text{ہم} \quad \text{ham} \\ \text{تُم} \quad \text{tum} \\ \text{وِي} \quad \text{we} \end{array} \right\} \text{bolte hote, or bole hote.}$
ہم	ham														
تُم	tum														
وِي	we														
ہم	ham														
تُم	tum														
وِي	we														

b. Of these three tenses, the first is of rare occurrence ; the second is more common, and the future form of the auxiliary is more usual than the aorist in both tenses. The third tense, or past conditional, is of very rare occurrence under the above form, its place being generally supplied by the simpler form مَيْنِ بُولْتَا *main boltā*, the first of the tenses from the present participle, which on account of its various significations we have given under the appellation of the *Indefinite Tense*. In the “Father of Grammars,” that of Dr. Gilchrist, 4to. Calcutta, 1796, and also in two native treatises in our possession, the various forms ‘*main boltā*,’ ‘*main boltā hotā*,’ ‘*main boltā hū,ā hotā*,’ and ‘*main bolā hotā*,’ are all included under the appellation of *māzī shartī*, or *māzī mutamannī*, that is, Past Conditional. It is true, the form ‘*main boltā*’ has occasionally a present signification, but to call it a present tense, as is done in some of our grammars, is leading the student into a gross error, as we shall shew hereafter.

40. We shall now give an example of a transitive verb, which as we have already hinted is liable to a peculiarity in those tenses which are formed from the past participle. The full explanation of this anomaly belongs to the Syntax. Suffice it here to say that the construction resembles to a certain extent the passive voice of the corresponding tenses in Latin. Thus for example, the sentence “He has written one letter,” may in Latin, and in most European tongues, be expressed in two different ways, by which the assertion amounts to exactly the same thing, viz., “*Ille unam epistolam scripsit*,” or “*Ab illo una epistola scripta est*.” Now these two modes of expression convey the same idea to the mind, but in Hindustani the latter form only is allowed ; thus “*us ne ek chithī likhī hai*,” or “by him one letter has been written.” Hence, in

Hindustani those tenses of a transitive verb which are formed from the past participle, will have their nominative cases changed into that form of the ablative expressive of the agent. What ought to be the accusative of the sentence will become the real nominative, with which the verb agrees accordingly, except in some instances when it is requisite that the accusative should have the particle *ko* affixed, in which case the verb is used in its simplest form of the masculine singular, as we have given it below.

a. It is needless to say that in all verbs the tenses from the root and present participle are formed after the same manner, and the peculiarity above alluded to is limited to transitive verbs only,—and to only *four tenses* of these,—which it is particularly to be wished that the student should well remember. In the following verb, مارنا *mārnā*, 'to beat or strike,' we have given all the tenses in ordinary use, together with their various oriental appellations, as given in a Treatise on Hindustani Grammar, compiled by a munshī in the service of Mr. Chicheley Plowden. It is a folio volume, written in Hindustani, but without author's name, date, or title.

Infinitive (*maṣdar*), مارنا *mārnā*, To beat.

مار *mar*, beat thou ; مارتا *mārtā*, beating ; مارا *mārā*, beaten.

1. Tenses of the root :

Aorist (*muzāri*).

Singular.

Plural.

مَيْن مَارُون I may beat

هُم مَارِين we may beat

تُو مَارِي thou mayst beat

تُم مَارِو you may beat

وَه مَارِي he may beat

وَي مَارِين they may beat.

Future (*mustakbil*).

مَيْن مَارُونگا I shall or will beat

هُم مَارِينگي we shall or will beat

تُو مَارِيگا thou shalt or wilt beat

تُم مَارِوگي you shall or will beat

وَه مَارِيگا he shall or will beat

وَي مَارِينگي they shall or will beat.

Imperative (amr).

Singular.	Plural.
مَارُون مَيْمَن let me beat	هُم مَارِين let us beat
تُو مَار beat thou	تُم مَارِو beat ye or you
وَهُ مَارِي let him beat	وَيْ مَارِين let them beat.

2. Tenses of the present participle :

Indefinite, or Past Conditional (māzī shartī or māzī mutamannī).

مَيْمَن مَارِتَا I beat, &c. &c.	هُم مَارِتَي we beat
تُو مَارِتَا thou beatest	تُم مَارِتَي ye beat
وَهُ مَارِتَا he beats	وَيْ مَارِتَي they beat.

Present (hāl).

مَيْمَن مَارِتَا هُون I am beating	هُم مَارِتَي هَيْن we are beating
تُو مَارِتَا هِي thou art beating	تُم مَارِتَي هُو you are beating
وَهُ مَارِتَا هِي he is beating	وَيْ مَارِتَي هَيْن they are beating.

Imperfect (istimrārī).

مَيْمَن مَارِتَا تَهَا I was beating	هُم مَارِتَي تَهِي we were beating
تُو مَارِتَا تَهَا thou wast beating	تُم مَارِتَي تَهِي you were beating
وَهُ مَارِتَا تَهَا he was beating	وَيْ مَارِتَي تَهِي they were beating.

Present Dubious (hāl i mutashakki).

English—‘ I may, shall, or will be beating.’

مَيْمَن مَارِتَا هُوَنْگَا	هُم مَارِتَي هُوَيْنِگَي
تُو مَارِتَا هُوَنْگَا	تُم مَارِتَي هُوَيْكَي
وَهُ مَارِتَا هُوَنْگَا	وَيْ مَارِتَي هُوَيْنِگَي

3. Tenses of the past participle :

Peculiarity.—All the nominatives assume the case of the agent, characterized by the post-position نِي ne, the verb agrees

with the object of the sentence in gender and number, or is used impersonally in the masculine singular form.

Past Absolute (māzī mutlaq).

English—‘I beat or did beat,’ &c. Literally, ‘It is or was beaten by me, thee, him, us, you, or them.’

Singular.

مَيْنَ نِي main ne
تُو نِي tū ne
أُسْ نِي us ne

مَارَا mārā

Plural.

هُمْ نِي ham ne
تُمْ نِي tum ne
أُنْ نِي un ne

مَارَا mārā

Perfect, or Past Proximate (māzī karīb).

English—‘I have beaten.’ Literally, ‘It has been (is) beaten by me, thee, him,’ &c.

مَيْنَ نِي main ne	مَارَا mārā	هُمْ نِي ham ne	مَارَا mārā
تُو نِي tū ne	hai	تُمْ نِي tum ne	hai
أُسْ نِي us ne	هيَ hī	أُنْ نِي un ne	

Pluperfect, or Past Remote (māzī ba'īd).

English—‘I had beaten.’ Literally, ‘It was beaten by me, thee, him,’ &c.

مَيْنَ نِي main ne	مَارَا mārā	هُمْ نِي ham ne	مَارَا mārā
تُو نِي tū ne	تها thā	تُمْ نِي tum ne	تها thā
أُسْ نِي us ne		أُنْ نِي un ne	

Past Dubious (māzī mashkūk).

English—‘I shall have beaten,’ i. e. ‘It shall have been beaten by me, thee,’ &c.

مَيْنَ نِي main ne	مَارَا mārā	هُمْ نِي ham ne	مَارَا mārā
تُو نِي tū ne	هوگَا hogā	تُمْ نِي tum ne	هوگَا hogā
أُسْ نِي us ne		أُنْ نِي un ne	

Respectful Imperative (amri ta'zīmī).

مارئي mariye, &c. &c.

All the other parts formed as in the verb *bolnā*.

41. We have now, we trust, thoroughly explained the mode of conjugating a Hindustani verb. There is no such thing as an irregular verb in the language; and six words only are slightly anomalous in the formation of the past participle, which last being known, the various tenses unerringly follow according to rule. We here subjoin the words to which we allude, together with their past participles.

Past Participles.

Infinitives.	<i>Past Participles.</i>			
	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
jānā, To go جانا	گیا gayā	گئی ga,ī	گئی ga,e	گئیں ga,īn
karnā, — do کرنا	کیا kiyā	کی ki	کیئیں ki,e	کیئیں kīn
marnā — die مرنا	مُوا mū,ā	مُوئی mū,ī	مُوئیں mū,e	مُوئیں mū,īn
honā — be ہونا	ہوا hū,ā	ہوئی hū,ī	ہوئی hū,e	ہوئیں hū,īn
denā — give دینا	دیا diyā	دی dī	دیئی dī,e	دیئیں dīn
lenā — a ke لینا	لیا līyā	لی lī	لیئی lī,e	لیئیں līn.

a. Of these, *jānā* and *marnā* are neuter or intransitive, and conjugated like *bolnā*. The conjugation of *honā* we have already given in full, and that of *karnā*, *denā*, and *lenā*, is like *mārnā*, 'to beat.' It would be utterly ridiculous then to call any of these an irregular verb, for at the very utmost the deviation from the general rule is not so great as in the Latin verbs *do*, *didi*, *datum*, or *cerno*, *crevi*, &c., which no grammarian would on that account consider as irregular.

b. The peculiarities in the past participles of *honā*, *denā*,* and *lenā*, are merely on the score of euphony. The verb *jānā* takes its infinitive and present participle evidently from the Sanskrit root या, the *y* being convertible into *j*, as is well known, in

* The verb *denā* makes *dījiye*, and *lenā*, *lījiye*, in the respectful imperative; so do all those whose roots end in *ī*; as, *pīnā*, to drink, *pījiye*, &c.

the modern tongues of Sanskrit origin. Again, the past participle *gayā*, seems to have arisen from the root **गृ**, which also denotes 'to go.' In the case of *karnā*, 'to do, make,' it springs naturally enough from the modified form *kar*, of the root **कृ** *kri*, and at the same time there would appear to have been another infinitive, *kīnā*, directly from the Sanskrit root, by changing the *ri* into *ī*; hence the respectful imperative of this verb has two forms, *kariye* and *kījiye*, while the past participle *kiyā* comes from *kīnā*, the same as *piyā* from *pīnā*, 'to drink.' Lastly, *marnā* is from *mar*, the modified form of **मृ** *mri*; at the same time the form *mūnā*, whence *mū,ā*, may have been in use; for we know that in the Prakrit, which is a connecting link between the Sanskrit and the present spoken tongues of Northern India, the Sanskrit vowel *ri* began to be generally discarded, and frequently changed into *u*, and the Prakrit participle is *mudo*, for the Sanskrit *mrito*; just as from the Sanskrit verbal noun *prichhāna*, we have the Hindustani *pūchhnā*, 'to ask,' through the Prakrit *puchhana*.

42. *Passive Voice*.—In Hindustani the use of the passive voice is not nearly so general as it is in English and other European languages. It is regularly formed by employing the past (or passive) participle of an active or transitive verb along with the neuter verb **जाना** *jānā*, 'to go,' or 'to be.' The participle thus employed is subject to the same inflection or variations as an adjective purely Indian (v. page 33), ending in *ā*. Of the verb *jānā* itself, we have just shewn that its past participle is *gayā*, which of course will run through all the tenses of the past participle, as will be seen in the following paradigm.

Infinitive, مارا جانا *mārā jānā*, To be beaten.

Imperative, مارا جا *mārā jā*, be thou beaten

Present Participle, مارا جاتا *mārā jātā*, being beaten

Past Participle, مارا گیا *mārā gayā*, beaten.

Tenses of the root.

Aorist.

Singular.	Plural.
مَيْنِ مَارا جاؤن I may be beaten	هُمْ مَارِي جاوِين we may be beaten
تُو مَارا جاوِي thou mayst be beaten	تُمْ مَارِي جاوِي you may be beaten
وَهْ مَارا جاوِي he may be beaten	وَيْ مَارِي جاوِين they may be beaten

Future.

مَيْنِ مَارا جاؤنگا I shall or will be beaten	هُمْ مَارِي جاوِينگي we shall or will be beaten
تُو مَارا جاوِيگا thou shalt or wilt be beaten	تُمْ مَارِي جاوِيگي you shall or will be beaten
وَهْ مَارا جاوِيگا he shall or will be beaten	وَيْ مَارِي جاوِينگي they shall or will be beaten.

Imperative.

مَيْنِ مَارا جاؤن let me be beaten	هُمْ مَارِي جاوِين let us be beaten
تُو مَارا جاوِي be thou beaten	تُمْ مَارِي جاوِي be ye beaten
وَهْ مَارا جاوِي let him be beaten	وَيْ مَارِي جاوِين let them be beaten.

Tenses of the present participle.

Conditional.

اگر مَيْنِ مَارا جاتا if I be, or had been, beaten	اگر هُمْ مَارِي جاتي if we be, or had been, beaten
اگر تُو مَارا جاتا if thou be, or hadst been, beaten	اگر تُمْ مَارِي جاتي if you be, or had been, beaten
اگر وَهْ مَارا جاتا if he be, or had been, beaten	اگر وَيْ مَارِي جاتي if they be, or had been, beaten!

Present.

Singular.	Plural.
I am being beaten	هم ماري جاتي هين we are being beaten
thou art being beaten	تم ماوي جاتي هو you are being beaten
he is being beaten	وي ماري جاتي هين they are being beaten.

Imperfect.

I was beaten or being beaten	هم ماري جاتي تهي we were beaten
thou wast beaten	تم ماري جاتي تهي you were beaten
he was beaten	وي ماري جاتي تهي they were beaten.

Tenses of the past participle.

Past.

I was beaten	هم ماري گئي we were beaten
thou wast beaten	تم ماري گئي you were beaten
he was beaten	وي ماري گئي they were beaten.

Perfect.

I have been beaten	هم ماري گئي هين we have been beaten
thou hast been beaten	تم ماري گئي هو you have been beaten
he has been beaten	وي ماري گئي هين they have been beaten.

Pluperfect.

I had been beaten	هم ماري گئي تهي we had been beaten
thou hadst been beaten	تم ماري گئي تهي you had been beaten
he had been beaten	وي ماري گئي تهي they had been beaten.

a. Muhammad Ibrāhīm Munshī, the author of an excellent Hindustani grammar entitled *Tuhfae Elphinstone*, printed at Bombay, 1823, would seem to conclude that the Hindustani has no passive voice at all. He says, p. 44, "Dr. Gilchrist and Mr. Shakespear are of opinion that there is a passive voice in Hindustani, formed by compounding the past participle of active verbs with the verb جانے. But the primitive signification of this verb *to go*, seems so irreconcilable with the simple state of being, as to render it improbable that it could ever be used in the same manner as the substantive verbs of other languages." Now, the fact is, that the worthy Munshī is carried too far, principally from a strong propensity to have a slap at his brother grammarians, Messrs. Gilchrist and Shakespear, whom he hits hard on every reasonable occasion ; add to this that the passive voice in his native language is of rare occurrence. But there is undoubtedly such a thing as a regular passive voice occasionally to be met with, and it is formed with the verb جانے *jānā*, 'to go,' as an auxiliary. Nor is the connection of *jānā*, 'to go,' with the passive voice so very *irreconcilable* as the Munshī imagines. In Gaelic, the very same verb, viz. 'to go,' is used to form the passive voice, though in a different manner, the verbal noun denoting the action being used as a nominative to the verb 'to go ;' thus the phrase, "He was beaten," is in Gaelic literally "The beating of him went," i.e. took place, which is not very remote from the Hindustani expression. Again, in Latin, the phrase, "I know that letters will be written," is expressed by "*Scio literas scriptum iri*," in which the verb 'to go,' enters as an auxiliary ; to say nothing of the verb *veneo* (*ven* + *eo*), 'to be sold.'

b. We have seen in the conjugation of *mārnā*, 'to beat,' that those tenses which spring from the past participle, have a construction similar to the Latin passive voice. This construction is always used when the agent is known and expressed ; as, اُس سپاہیٰ نے ایک مرد مارا ہی *us sipāhī ne ek mard mārā hai*, 'that soldier has beaten a man,' or (more literally) 'by that soldier a man has been beaten.' Again, if the agent is unknown

or the assertion merely made in general terms, the regular form of the passive is used ; as, *ek mard mārā gayā*, 'a man has been beaten,' and even this might be more idiomatically expressed by saying *ek mard ne mār khāī hai*, 'a man has suffered a beating.'

c. One cogent reason why the passive voice does not frequently occur in Hindustani is, that the language abounds with primitive simple verbs of a passive or neuter signification, which are rendered active by certain modifications which we are about to state.

Thus *پلنے palnā* signifies 'to be fed or reared,' which again becomes an active or transitive verb by lengthening the vowel of the root; as, *پالنا pālnā*, to 'feed or rear,' as will be more fully explained immediately.

Derivative Verbs.

43. In Hindustani a primitive verb, if neuter, is rendered active, as we have just hinted, by certain modifications of, or additions to, its root. In like manner, an active verb may, by a process somewhat similar, be rendered causal or doubly transitive. The principal modes in which this may be effected are comprised under the following

Rules.

1. By inserting the long vowel *ī ā* between the root and the *ن nā* of the infinitive of the primitive verb ; thus, from *پکنا paknā*, a neuter verb, 'to grow ripe,' 'to be got ready' (as food), comes *پکانا pakānā* (active), 'to ripen, or make ready,' 'to cook.' Again, this active verb may be rendered causal or doubly transitive by inserting the letter, *w* between the root and the modified termination *انā ānā* ; thus, from *پکانا pakānā*, 'to make ready,' we insert the letter, *w*, and get the causal form *پکوانا pakwānā*, 'to cause (another) to make (any thing) ready.' To shew the use of the three forms of the verb, we will add a few plain examples. 1. *کھانا پکتا ہی khānā paktā hai*, 'the dinner is cooking' (or 'being cooked'); 2. *خدمتگار کھانا پکاتا ہی خدمتگار کھانا پکاتا ہی*.

khidmatgār khānā pakātā hai, 'the servant is (himself) cooking dinner or food ;' 3. مہمندار کھانا پکوانا ہے *mihmāndār khānā pakwātā hai*, 'the host is causing dinner to be cooked.' These examples shew the copiousness of the Hindustani verb as compared with the English. For whereas we are obliged to employ the same verb both as neuter and active, like the word 'cooking' in the first and second examples, the Hindustani has a distinct expression for each. And the *pakwānā* in the last example is much more neat and concise than the English 'is having,' 'is getting,' or 'is causing' the dinner (to be) 'cooked.' In like manner, the neuter جلنا *jalnā*, to burn, *jalānā*, to kindle, and *jalwānā*, to cause to be kindled ; for example, *battī jaltī hai*, 'the candle burns ;' a man will say to his servant, *battī ko jalāo*, 'light the candle' (yourself), but he may say to his munshī, *battī ko jalwāo*, 'cause the candle to be lit' (by others).

2. When the root of the primitive verb is a monosyllable with any of the long vowels ۱ *ā*, ۲ *o* or *ū*, and ۳ *e* or *ī*, the latter are shortened in the active and causal forms, that is, the ۱ of the root is displaced by *fatha*, the ۲ by *zamma*, and the ۳ by *kasra* ; as, جاگنا *jāgnā*, to be awake, جگانا *jagānā*, to awaken ; بولنا *bolnā*, to speak, بُلانا *bulā-nā*, to call, بُلوانا *bulwānā*, to cause to be called, to send for ; so بھولنا *bhūlnā*, to forget, بھلانا *bhulānā*, to mislead, بھلوانا *bhulwānā*, to cause to be misled ; لیٹنا *letnā*, to lie down, لٹانا *litānā*, to lay down, لٹوانا *litwānā*, to cause to be laid down ; بھیگنا *bhīgnā*, to be wet, بھیگانا *bhigānā*, to wet, بھیکوانا *bhigwānā*, to cause to be made wet. When the vowel sound of the root consists of the strong diphthongs ۲ – *au*, and ۳ – *ai*, these undergo no change, and consequently such words fall under Rule 1 ; as, دوڑنا *daurnā*, to run, دوڑانا *daurānā* ; پیرنا *pairnā*, to swim, پیرانا *pairānā*. The verb بیٹھنا *baithnā*, to sit, makes بیٹھانا *bithānā* or بیٹھانا *baithānā*.

3. A numerous class of neuter verbs, having a short vowel in the last syllable of the root, form the active by changing the short vowel into its corresponding long; that is, *fatḥa* becomes *lā*; *zamma* becomes *o** (or *ū*); and *kasra* becomes *e* (or *ī*); as, *پلنَا palnā*, to thrive or be nourished, *پالنَا pālnā*, to nourish; *کھلنَا khulnā*, to open (of itself), *کھولنَا kholnā*, to open (any thing). These form their causals regularly, according to Rule 1; as, *کھلوانا khulwānā*, to cause (another) to open (any thing).

4. A few verbs add *لَا lānā* to the root, modified as in Rule 2; thus, *سیکھنا sikhnā*, to learn, *سکھانا sikhānā*, and *sikhlānā*, to teach; *کھانا khānā*, to eat, *کھلانا khilānā*, to feed; *سونا sonā*, to sleep, *سلانا sulānā*, to lull (asleep); *بیٹھنا baithnā*, to sit, to be placed, has a variety of forms, viz. *بیٹھانā*, *baithānā*, *بیٹھلānā*, and *baithlānā*; also *baithālnā* and *baithārnā*, to cause to sit, to set.

5. The following are formed in a way peculiar to themselves: *بکنا biknā*, to be sold, *بیچنا bechnā*, to sell; *رہنا rahnā*, to stay, *رکھنا rakhnā*, to keep, or place; *ٹوٹنا tūṭnā*, to burst, to be broken, *تورنا tornā*, to break; *چھٹنا chhutnā*, to cease, to go off, *چھوڑنا chhoṛnā*, to let off, to let go; *پھٹنا phatnā*, to be rent, *پھارنا phārnā*, to rend, *پھٹنَا phūṭnā*, to crack, or split, *پھوڑنا phoṛnā*, to burst open (actively).

6. Verbs are formed from substantives or adjectives by adding *انَا ānā* or *نَا nā*; as from *پانی pānī*, water, *پنیانا paniyānā*, to irrigate; so from *چوڑا chaurā*, wide, *chaurānā*, to widen. A few infinitives spring, as Hindustani verbs, regularly from Arabic and Persian roots, by merely adding *نَا nā*. If the primitive word be a monosyllable ending with two consonants, a *fatḥa* is inserted

* The forms *e* and *o* are by far the most common; the *ī* and *ū* comparatively rare.

between the latter, on adding the ی *nā*; as from ترس *tars*, fear, pity, comes ترسنا *taras-nā*, to fear; so from لرز *larz*, trembling, لرزنا *laraz-nā*; and from بحث *bahs*, argument, *bahas-na*, to dispute, &c. &c.

General Rule.—Primitive words consisting of two short syllables, the last of which is formed by the vowel *fathā*, on the accession of an additional syllable beginning with a vowel, whether for the purpose of declension, conjugation, or derivation, reject the *fathā* of the second syllable. Conversely, primitive words ending in two consecutive consonants, on adding a verbal termination beginning with a consonant, generally insert a *fathā* between the two consonants, as we have just seen in Rule 6.

Compound Verbs.

44. The Hindustani is peculiarly rich in compound verbs, though it must be admitted that our grammarians have needlessly enlarged the number. We shall, however, enumerate them all in the following list, and, at the same time, point out those which have no title to the appellation. Compound verbs are formed in various ways, as follows:—

I. From the Root.

1. INTENSIVES, so called from being more energetic in signification than the simple verb. Ex. مار ڈالنا *mār dālnā*, to *mār* kill outright, from مارنا *mārnā*, to strike, and ڈالنا *dālnā*, to throw down; رکھ دینا *rakh-denā*, to set down, from رکھنا *rakhnā*, to place, and دینا *denā*, to give; کھاجانا *khājānā*, to eat up, from کھانا *khānā*, to eat, and جانا *jānā*, to go, &c. The main peculiarity of an intensive verb is, that the second member of it has, practically speaking, laid aside its own primary signification, while at the same time the sense of the first member is rendered more emphatic, as in our own verbs 'to run off,' 'to march on,' 'to rush away,' &c.; thus, *wuh hāthī par se gir-*

parā, 'he fell down from off (or, as the Hindustani has it, more logically, *from upon*) the elephant.'

2. **POTENTIALS**, formed with سُکنا *saknā*, to be able; as بول سُکنا *bol-saknā*, to be able to speak, جا سُکنا *jā-saknā*, to be able to go, &c. The root of a verb in composition with *saknā* in all its tenses may be viewed as a potential mood; thus, *main bol-saktā hūn*, 'I am able to speak,' or 'I can speak;' so *main bol-sakā*, 'I could speak.'

3. **COMPLETIVES**, formed with چکنا *chuknā*, to have done; as کھا چکنا *khā-chuknā*, to have done eating, لکھ چکنا *likh-chuknā*, to have finished writing. The root of a verb with the future of *chuknā*, is considered, very properly, as the future perfect of such root; thus, *jab main likh-chukūngā*, 'when I shall have done writing,' that is, 'when I shall have written,' *postquam scripsero*. So, *agar main likh-chukūn*, 'if I may have written,' *si scripserim*.

II. From the Present Participle.

1. **CONTINUATIVES**, as بکتا رہنا *baktā-jānā* or بکتا جانا *baktā-rahnā*, to continue chatting. This is not a legitimate compound verb; it is merely a sentence, the present participle always agreeing with the nominative in gender and number, as, *wuh mard baktā jātā hai*, 'that man goes on chatting;' *we mard bakte jāte hain*, 'these men go on chatting;' *wuh randī baktī jātī hai*, 'that woman goes on chatting.'

2. **STATISTICALS**: آنا گاتی *gāte-ānā*, to come (in the state of one) singing; دوڑنا روتی *rote-daurnā*, to run crying. Here the present participle always remains in the inflected state, like a substantive of the third class, having some postposition understood.

III. From the Past Participle.

1. **FREQUENTATIVES**: مارا کرنا *mārā karnā*, to make a practice of beating; جایا کرنا *jāyā-karnā*, to make a practice of going.

2. **DESIDERATIVES**, as بولا جاؤنا *bolā-chāhnā*, to wish, or to be about, or like to speak.

IV. From Substantives or Adjectives, hence termed *Nominals*.

From Substantives, as from جمیع *jam'*, collection, کرنا *jamā*.

jam' *karnā*, to collect or bring together, and جمع هونا *jam' honā*, to be collected or come together; also from غوطہ *ghoṭa*, a plunge, مارنا *ghoṭa mārnā*, to dive, غوطہ کھانا *ghoṭa khānā*, to be dipped. From adjectives, as from چھوٹا *chhoṭā*, small, چھوٹا کرنا, *chhoṭā karnā*, to diminish; کالا *kālā*, black, کالا کرنا *kālā karnā*, to blacken.

a. There is a very doubtful kind of compound called a re-iterative verb, said to be formed by using together two verbs regularly conjugated, &c., as بولنا چالنا *bolnā chālnā*, 'to converse;' but the use of these is generally confined to tenses of the present participle, or the conjunctive participle, and they are not regularly conjugated, for the auxiliary is added to the last only, as *we bolte chalte hain*, not *bolte hain chalte hain*, 'they converse (chit-chat) together;' so *bol-chāl-kar*, not *bol-kar chal-kar*, 'having conversed.' Those which are called Inceptives, Permissives, Acquisitives, &c., given in most grammars, are not properly compound verbs, since they consist regularly of two verbs, the one governed by the other, in the inflected form of the Infinitive, according to a special rule of Syntax; as, وہ بولنی لگا *wuh bolne lagā*, 'he began to say;' وہ جانی دیتا ہی *wuh jāne detā hai*, 'he gives (permission) to go;' وہ جانی پاتا ہی *wuh jāne pātā hai*, 'he gets (permission) to go;' all of which expressions are mere sentences, and not compound verbs.

b. Hence the compound verbs in the Hindustani language are really seven in number, viz.: the Intensive, Potential, Comitative, Statistical, Frequentative, Desiderative, and Nominal. In these, the first part of the compound remains unchanged throughout, while the second part is always conjugated in the usual way. But among such of the nominals as are formed of an adjective with a verb, the adjective will agree in gender with the object of the verb, unless the concord be cut off by کو *ko*. Thus: گاڑی کھڑی کر *gāṛī khāṛī kar*, or گاڑی کو کھڑا کر *gāṛī ko khāṛā-kar*, 'stop the carriage.' In the latter case only can the verb کھڑا کرنا *khāṛā-karnā* be regarded as belonging to the class of compounds.

SECTION IV.

On the Indeclinable parts of Speech—Cardinal and Ordinal Numbers—Derivation and Composition of Words.

I. *Adverbs.*

45. THE adverbs in Hindustani, like the substantives, adjectives, and verbs, are to be acquired mainly by practice. Hence it would be a mere waste of space to swell our volume with a dry detached list of such words, which in all probability no learner would ever peruse. We shall therefore notice only those which have any peculiarity in their character or formation. As a general rule, most adjectives may be used adverbially when requisite, as is the case in German, and often in English. A series of pure Hindustani adverbs of frequent use is derived from five of the pronouns, bearing to each other a similar relation, as will be seen in the following table. Dr. Gilchrist's pupils will no doubt recollect with what pains the learned Doctor used to impress upon them the necessity of learning this "quintuple series," or, as he called it, "The philological harp."

a. Adjectives and adjective pronouns, when used adverbially, remain uninflected in the simplest form, viz., that of the nominative singular masculine; as, *اچھا لکھتا ہی*, *wuh bahut achchhā likhtā hai*, 'he writes very well.' This is exactly the rule in German, 'er schreibt sehr gut.' In the following series, accordingly, numbers 5, 6, and 7, are merely the adjective or indefinite pronouns, formerly enumerated, employed as adverbs.

Table of a quintuple series of Adverbs of Time, Place, Manner, Quantity, and Number, formed from the five Pronouns, يَهِي yih, أَنْ يَهِي yih, وَهُوَ wuh, كَوْنَ kauh, جَوْنَ jaun, that is under:

Near.	Remote.	Interrogative.	Relative.	Correlative.
يَهِي yih, this	أَنْ يَهِي yih, that	كَوْنَ kauh, who?	جَوْنَ jaun, who, which	تَهُونَ tawn, that same
أَبْ ab, now		كَبْ kab, {	جَبْ jab, {	تَبْ tab, {
		كَدْ kad, {	جَدْ jad, {	تَدْ tad, {
2	yahān, here	wahān, there	kahān, where?	tahān, there
3	ادْهَرْ idhar, hither	ادْهَرْ udhar, thither	كَدْهَرْ kidhār, whither?	تَدْهَرْ tidhar, thither
4	يَوْنَ yan, this	وَهُونَ wūn, in that way	كَيْوَنَ kyūn, how?	تَيْوَنَ tyūn, so
5	أَيْسَاً aisā, like this	وَيْسَاً waisā, like that	كَيْسَاً kaissā, like what?	تَيْسَاً taisā, like that same
6	أَنَّ ittā, { this much	أَوْتَa otā, that much	كَتَّa kittā, { how	تَيْتَa tetā, so much
	أَيْتَa etā, {		كَيْتَa ketā, {	جَيْتَa jetā, {
7	أَنْتَa itnā, { this	أَنْتَa utnā, that many	كَتَّa kitnā, { how	تَيْتَa titnā, { as many
	أَيْتَa etnā, {		كَيْتَa ketnā, { many	جَيْتَa jetna, { many?

a. From the first class we have other adverbs rendered more emphatic by the addition of هي *hī*, &c. Thus : ابھی *abhī*, just now, کبھی *kabhī*, و kabhū, or کدھی *kadhī*, ever, &c. From the second class, by changing ان *ān* into این *īn*; thus, یہیں *yahīn*, exactly here, کہیں *kahīn*, whereabouts, somewhere, &c. From the fourth, by adding هیں *hīn*; یونھیں *yūnhīn*, in this very way, وونھیں *wūnhīn*, thereupon, at that very time, exactly, the same as before, &c.

b. From among these may also be formed, by means of post-positions, &c., a number of useful compounds ; as, اب تک *ab-tak*, or *ab-talak*, till now ; اب تک *kab-tak*, till when, &c. ; کبھی نہ *kābhī kabhī*, sometimes ; *kabhī na kabhī*, some time or other ; جہاں تھاں *jahān tahān*, here and there ; جہاں کہیں *jahān kahīn*, wherever ; aur *kahīn*, somewhere else ; جب کبھی *jab kabhī*, whenever ; کیون کر *kyūn kar*, how ?

c. A few adverbs of time have a twofold signification, past or future, according to circumstances ; thus, کل *kal*, to-morrow, or yesterday ; پرسون *parson*, the day after to-morrow, or the day before yesterday ; ترسون *tarson*, the third day from this past, or to come ; نرسون *narson*, the fourth day from this. The time is restricted to past or future by the tenses of the verb and the context of the sentences in which such words are found.

d. Many adverbs occur from the Arabic and Persian languages ; as, قصارا *kazārā* (or قصارا *qazākār*), by chance, from قصا *kazā*, fate, &c., and را *rā*, the sign of the objective case ; باری چکونہ *chigūna*, how ; چنانچہ *chūnānchi*, so that, like as ; bāre, once, at last ; بارها *bārhā* (pl.), often (times) ; شاید *shāyad*, perhaps (Hindustani هو تو هو *ho to ho*, it may be) ; خواہ نہ خواہ *khāh na khāh*, volens nolens, positively, at all events ; وغیرہ *wa ghairā*, et cetera, &c. ; فقط *fakat*, merely, finis.

e. Adverbs purely Arabic occur chiefly as follows : 1. Simply a noun with the article; thus, *القصة alkiṣṣa* (literally 'the story'); *الغرض algharaz* (literally, 'the end, purport,' &c.) in short; *الحال alḥāl* (the present), at this time; *البته albatta*, certainly; &c. 2. The Arabic noun in the accusative case, marked with the termination *اـ an* (p. 20); thus, *اتفاقاً ittifākan*, by chance (from *ittifāk*, fortune, accident, &c.); *أصلاً aṣlan* (or *أصلاً aslā*), by no means; *مثلاً mislan*, for example (from *māṣal*, or *misl*, parable, similitude); *خصوصاً khusūṣan*, especially, &c. Lastly, a noun with a preposition; as, *بـال فعل bilfitl*, in fact; *فيـالنـور filhāl* (in the present), *فيـالـحـال fil'l fāur* (in the heat), all signifying, instantly, immediately; *فيـالـحـقـيـقـة fil'l hākīkat* (in truth), really; *يعـني ya,ni*, that is to say, to wit, viz.

f. Many adverbial expressions occur consisting of a pronoun and substantive governed by a simple postposition understood; as, *is tarah*, in this manner; *كـس طـح kis ṭarah*, how? &c.; *كـس وـاسـطـي kis wāṣṭi*, why? i. e. for what reason? and so on, with many other words of which the adverbial use is indicated by the inflection of the accompanying pronoun.

g. The pluperfect participle may also very often be elegantly applied adverbially; as, *هـنـسـكـر hāñskar*, laughingly, *سـوـچـكـر sochkar*, deliberately, from *هـنـسـنـا hāñsnā*, to laugh, *سـوـچـنـا sochnā*, to think, as *أـسـنـيـ هـنـسـكـرـ كـهـا usne hāñskar kahā*, 'he laughing (or having laughed) said.'

II. Prepositions.

46. The prepositions in Hindustani are mere substantives in the locative case, having a postposition understood and sometimes expressed. Most of them are expressive of situation with regard to place, and thence figuratively applied to time, and even to

abstract ideas. Hence as substantives, they all govern the genitive case, those of them which are masculine (forming the majority) require the word which they govern to have the postposition *کی ke* after it; as,

مرد کی آگی *mard ke āge*, 'before the man,' literally, 'in front of the man; ' while those that are feminine require the word they govern to have کی *kī*; as, شہر کی طرف *shahr kī taraf*, 'towards the city,' literally, 'in the direction of the city.' It is optional to put the preposition before or after the noun which it governs; thus in the foregoing example we might have said *āge mard ke*, or *mard ke āge*, with equal propriety.

The following is an alphabetical list of masculine prepositions requiring the nouns which they govern to have the genitive with *ke*, for reasons explained in the beginning of the Syntax.

آگی <i>āgī</i>	age, before, in front	پاس <i>pās</i> , by, near
اندر <i>andar</i>	within, inside	پیچھے <i>pīchhe</i> , behind, in the rear
اُپر <i>ūpar</i>	above, on the top	تلي <i>tale</i> , under, beneath
باعث <i>ba'is</i>	by reason of	تمیں <i>ta'mīn</i> , to
بجائی <i>ba-jāe</i>	instead	خارج <i>khārij</i> , without, outside
بڈلی <i>badle</i> , or ببدل <i>badal</i>	instead	درمیان <i>dar-miyān</i> , between, among
بدون <i>bidūn</i>	without, except	ساتھ <i>sāth</i> , with (in company)
برابر <i>barābar</i>	equal to, opposite to	سامنہ نی <i>sāmhne</i> , before
برای <i>barāe</i>	for, on account of	سبب <i>sabab</i> , by reason
بعد <i>ba'd</i>	after (as to time)	سوا <i>siwā</i> or <i>siwāe</i> , except
بغیر <i>baghair</i>	without, except	عوض <i>'iwaz</i> , instead, for
بین <i>bin</i>	بنا <i>binā</i> , without	قبل <i>kabl</i> , before
بیچ <i>bīch</i>	in or among	قریب <i>karīb</i> , near
پار <i>pār</i>	over (other side)	

كَنْيَى <i>kane</i> , near, with	مُوجِبٌ <i>mūjib</i> , or بِمُوجِبٍ <i>ba-mūjib</i> , by means of
گَرْد <i>gird</i> , round, around	نَزْدِيْكٌ <i>nazdīk</i> , near
لَئِيْ <i>liye</i> , for, on account of	نِيْجِيْيٌ <i>nījīy</i> , under, beneath
مَارِي <i>māre</i> , through (in consequence of)	وَاسْطِيْعٌ <i>wāste</i> , for, on account of
مُطَابِقٌ <i>mutābik</i> , conformable	هَاتِهِ <i>hāth</i> , in the power of, by means of.
مُوَافِقٌ <i>mūāfik</i> , according to	

The following prepositions being feminine, require the words they govern to have the genitive with *ki*.

بَابَت <i>bābat</i> , respecting, concerning	خَاطِرٌ <i>khātir</i> , for the sake of
بَدْوَلَت <i>ba-daulat</i> , by means of	طَرَاحٌ <i>tarah</i> , after the manner of
بَمَادَاد <i>bamadad</i> , by aid of	طَرْفٌ <i>taraf</i> , towards
جَهَت <i>jihat</i> , on account of	مَعْرِفَتٌ <i>ma'rīfat</i> , by or through
	نِسْبَتٌ <i>nisbat</i> , relative to.

Some of the feminine prepositions, when they come *before* the word they govern, require such word to have the genitive in *ke*, instead of *ki*. This is a point well worthy of examination, and we reserve the investigation of it till we come to the Syntax.

a. We have applied the term preposition to the above words with a view to define their *use* and *meaning*, not their mere *situation*. In most grammars they are absurdly called *Compound Post-positions*, on the same principle, we believe, that *lucus*, 'a dark grove,' is said to come from *lucere*, 'to shine.' But in sober truth, what we have called prepositions here, are neither compounds nor necessarily *post-positive*; and we make it a rule never to countenance a new term unless it be more explicit than those already established and familiar. In Greek, Latin, and Old English, the prepositions frequently follow the word which they govern, but this does not in the least alter their nature and use.

b. Besides the above prepositions, the following Arabic and

Persian prefixes are occasionally employed with words from those languages.

از az, from, by	علیٰ 'alā, upon, above
اَلْ illā, except, besides	عِنْ 'an, from
بَا bā, with (possessed of)	عِنْد 'ind, near, with
بِهِ or بِي ba (or bi), in, by	فِي fī, in
بِي be, without (deprived of)	كَثْ ka, according to, like
بِرْ bar, on, in, at	لَ la or li, to, for
بِرَاءِ barāe, for (on account of)	مَعْ ma', with
بِلَّا bilā, without (sine)	مِنْ min, from.
دَرْ dar, in, within	

III. Conjunctions.

47. The conjunctions have no peculiarity about them ; we shall therefore add a list of the more useful of them in alphabetical order.

از بِسْكَهِ az bas-ki, since, for as much as	جو jo, if, when
اَگْرَ agar, گَرْ gar, if	اَنْکَهِ hāl-ānki, whereas, notwithstanding
اَگْرَچِهِ agarchi, although	خَوَاهِ khāh, either, or
اَمْma, but, moreover	كَ ki, that, because, than
اُور āur, and, also	تَاكِهِ tāki, that, in order that
بِلَكِهِ balki, but, on the con- trary	کِیونکَهِ kyūnki, because
بِهِي bhī, also, indeed	گُوْيَا goyā, as if
پِر par, but, yet	گُوكَهِ go-ki, although
پِس pas, thence, therefore	لِيکِنْ lekin, but
تو to, then	مَگَرِ magar, except, unless
جَبْتَكِ jabtak, until, while	نَهِيْنِ تَوْ nahīn-to, otherwise
	نِيزِ nīz, also, likewise

و و <i>wa</i> , and	هم <i>ham</i> , also, likewise
ور <i>war</i> , for, وکر <i>wa-gar</i> , and if	هرچند <i>harchand</i> , although,
ورنه <i>war-na</i> , and if not,	هنوز <i>hanoz</i> , yet
unless	یا <i>yā</i> , or, either.

IV. *Interjections.*

48. These scarcely deserve the appellation of a 'part of speech ;' we shall therefore content ourselves by enumerating a few of common occurrence.

شاد باش *shād bāsh* (i. e. شاد *shād* happiness or good luck to you !), آفرین *āfrīn* (blessings on you), واه واه *wāh wāh* (admirable !), دهن دهن *dehn dehn* کیا خوب *kyā khūb* (how excellent !), دھن دھن *dhan-i dhan* (how fortunate !), واه جی *wāh jī*, کیا بات هی *kyā bāt hī* (what an affair !), all express joy, admiration, and encouragement, like 'bravo ! well done !' &c. But باپ ری *bāp re* (O father), 'astonishing ! dreadful !' هائی هائی *hāe hāe*, or هی هی *hai hai*, وای ویلا *wā'e wailā*, 'alas, alas ! alackaday ! woes me !' هت چھی چھی *hat chhī chhī*, 'tush, pshaw, pish, fie fie !' در *dur*, 'avaunt !' express sorrow, contempt, and aversion. او آی *ai o*, او ری *re* or ری *are*, 'holla you !' are used in calling attention: the two last in a disrespectful way. ری *re* (m.) or ری *rī* (f.) agrees in gender with the object of address ; as, لونڈی ری *launde re*, 'you boy !' لونڈی ری *laundi rī*, 'you girl !'

Numerals.

49. In page 42 we gave the first ten numerals, and we now add the remainder up to a hundred. Practically speaking, they are all irregular in their formation, though it would not be very difficult to account for the seeming irregularity on sound etymological principles. This however would not greatly benefit the student, who must in the meantime learn them by heart as soon as he can.

FIGURES.			NAMES.		FIGURES.			NAMES.	
Arab.	Ind.				Arab.	Ind.			
11	۱۱	۱۱	اگارہ	<i>igārah</i>	31	۳۱	۳۱	اکتیس	<i>iktīs</i>
12	۱۲	۱۲	بارة	<i>bārah</i>	32	۳۲	۳۲	بٰتیس	<i>batīs</i>
13	۱۳	۱۳	تیرہ	<i>tērah</i>	33	۳۳	۳۳	تٰتیس	<i>tētīs</i>
14	۱۴	۱۴	چودہ	<i>chaudah</i>	34	۳۴	۳۴	چٰوتیس	<i>chautīs</i>
15	۱۵	۱۵	پندرہ	<i>pandrah</i>	35	۳۵	۳۵	پٰینتیس	<i>paintīs</i>
16	۱۶	۱۶	سولہ	<i>sōlah</i>	36	۳۶	۳۶	چھتیس	<i>chhattīs</i>
17	۱۷	۱۷	ستہ	<i>satrah</i>	37	۳۷	۳۷	سٰینتیس	<i>saintīs</i>
18	۱۸	۱۸	اٹھارہ	<i>aṭhārah</i>	38	۳۸	۳۸	اٹھٰتیس	<i>aṭhātīs</i>
19	۱۹	۱۹	انیس	<i>unīs</i>	39	۳۹	۳۹	انٰتالیس	<i>untalīs</i>
20	۲۰	۲۰	بیس	<i>bīs</i>	40	۴۰	۴۰	چالیس	<i>chālīs</i>
21	۲۱	۲۱	اکیس	<i>ikkīs</i>	41	۴۱	۴۱	اکٰتالیس	<i>iktālīs</i>
22	۲۲	۲۲	بائیس	<i>bā,īs</i>	42	۴۲	۴۲	بیالیس	<i>bē,ālīs</i>
23	۲۳	۲۳	تیس	<i>tē,īs</i>	43	۴۳	۴۳	تٰتالیس	<i>tētālīs</i>
24	۲۴	۲۴	چو بیس	<i>chaubīs</i>	44	۴۴	۴۴	چوالیس	<i>chau,ālīs</i>
25	۲۵	۲۵	پچیس	<i>pachīs</i>	45	۴۵	۴۵	پٰینتالیس	<i>paintālīs</i>
26	۲۶	۲۶	چھپیس	<i>chhabbīs</i>	46	۴۶	۴۶	چھپیالیس	<i>chhī,ālīs</i>
27	۲۷	۲۷	ستائیس	<i>satā,īs</i>	47	۴۷	۴۷	سٰینتالیس	<i>saintālīs</i>
28	۲۸	۲۸	اٹھائیس	<i>aṭhā,īs</i>	48	۴۸	۴۸	اٹھٰتالیس	<i>aṭhātālīs</i>
29	۲۹	۲۹	انٰتیس	<i>untīs</i>	49	۴۹	۴۹	انچاس	<i>unchās</i>
30	۳۰	۳۰	تیس	<i>tīs</i>	50	۵۰	۵۰	پچاس	<i>pachās</i>

FIGURES.			NAMES.		FIGURES.			NAMES.	
Arab.	Ind.				Arab.	Ind.			
٥١	٥١	٥١	اکاون	<i>ikāwan</i>	٧١	٧١	٧١	اکھتر	<i>ikhattar</i>
٥٢	٥٢	٥٢	باون	<i>bāwan</i>	٧٢	٧٢	٧٢	بھتر	<i>bahattar</i>
٥٣	٥٣	٥٣	تِرپن	<i>tirpan</i>	٧٣	٧٣	٧٣	تِھتر	<i>tihattar</i>
٥٤	٥٤	٥٤	چون	<i>chauwan</i>	٧٤	٧٤	٧٤	چوھتر	<i>chauhattar</i>
٥٥	٥٥	٥٥	پچپن	<i>pachpan</i>	٧٥	٧٥	٧٥	پچھتر	<i>pachhattar</i>
٥٦	٥٦	٥٦	چھپن	<i>chhappan</i>	٧٦	٧٦	٧٦	چھیھتر	<i>chhihattar</i>
٥٧	٥٧	٥٧	ستاون	<i>sattāwan</i>	٧٧	٧٧	٧٧	ستھتر	<i>sathattar</i>
٥٨	٥٨	٥٨	اٹھاون	<i>athāwan</i>	٧٨	٧٨	٧٨	اٹھھتر	<i>athhattar</i>
٥٩	٥٩	٥٩	اُنسٹھ	<i>unsath</i>	٧٩	٧٩	٧٩	اُناسی	<i>unāsī</i>
٦٠	٦٠	٦٠	ساتھ	<i>sāth</i>	٨٠	٨٠	٨٠	اسی	<i>assī</i>
٦١	٦١	٦١	اکسٹھ	<i>iksath</i>	٨١	٨١	٨١	اکاسی	<i>ikāsī</i>
٦٢	٦٢	٦٢	باسٹھ	<i>bāsat̄h</i>	٨٢	٨٢	٨٢	بیاسی	<i>bē,āsī</i>
٦٣	٦٣	٦٣	تِرسٹھ	<i>tirsath</i>	٨٣	٨٣	٨٣	تِراسی	<i>tirāsī</i>
٦٤	٦٤	٦٤	چوستھ	<i>chausath</i>	٨٤	٨٤	٨٤	چوراسی	<i>chaurāsī</i>
٦٥	٦٥	٦٥	پینسٹھ	<i>painsath</i>	٨٥	٨٥	٨٥	پچاسی	<i>pachāsī</i>
٦٦	٦٦	٦٦	چھیاستھ	<i>chhi'asath</i>	٨٦	٨٦	٨٦	چھیاسی	<i>chhi,āsī</i>
٦٧	٦٧	٦٧	ستسٹھ	<i>satsath</i>	٨٧	٨٧	٨٧	ستسی	<i>satāsī</i>
٦٨	٦٨	٦٨	اٹھسٹھ	<i>at̄hsath</i>	٨٨	٨٨	٨٨	اٹھاسی	<i>at̄hāsī</i>
٦٩	٦٩	٦٩	اُنھٹر	<i>unhattar</i>	٨٩	٨٩	٨٩	نواسی	<i>nau,āsī</i>
٧٠	٧٠	٧٠	سٹر	<i>sattar</i>	٩٠	٩٠	٩٠	نَوی	<i>nauwē</i>

FIGURES..			NAMES.		FIGURES.			NAMES.	
	Arab.	Ind.				Arab.	Ind.		
91	٩١	٤٩	اکانوی	<i>ikānawē</i>	96	٩٦	٤٦	چھیانوی	<i>chhī,ānawē</i>
92	٩٢	٤٢	بانوی	<i>bānawē</i>	97	٩٧	٤٧	ستانوی	<i>satānawē</i>
93	٩٣	٤٣	تِرانوی	<i>tirānawē</i>	98	٩٨	٤٨	اٹھانوی	<i>aṭhānawē</i>
94	٩٤	٤٨	چورانوی	<i>chaurānawē</i>	99	٩٩	٤٩	نِنانوی	<i>nīnānawē</i>
95	٩٥	٤٥	پچانوی	<i>pachānawē</i>	100	١٠٠	٤٠٠	سوی	<i>sau</i> or <i>sai</i>

a. Some of these have names slightly differing from the preceding, which we here subjoin :

11	گیارہ	<i>gyārah</i>	51	ایکاون	<i>ēkāwan</i>	85	پنچاسی	<i>panchāsī</i>
18	اٹھارا	<i>aṭhārā</i>	54	چوپن	<i>chaupan</i>	86	چھاسی	<i>chhāsī</i>
19	اُنیس	<i>unnīs</i>	55	پچاون	<i>pachāwan</i>	90	نَوْد	<i>nauwad</i>
21	ایکیس	<i>ēkīs</i>	61	ایکسٹھ	<i>ēksaṭh</i>	91	ایکانوی	<i>ēkānawē</i> or
31	ایکتیس	<i>ēktīs</i>	66	چھاچھت	<i>chhāchhat</i>		اکانوی	<i>ikānawē</i>
33	تیئنیس	<i>taintīs</i>		چھے سٹھہ	<i>chha-saṭh</i>	92	بانوی	<i>bānawē</i> or
34	چونتیس	<i>chauntīs</i>	68	اُرستھ	<i>arsaṭh</i>		برانوی	<i>birānawē</i>
38	ارتیس	<i>artīs</i>	71	ایکھتر	<i>ēkhattar</i>	93	تِرانوی	<i>tirānawē</i>
39	اُنچالیس	<i>unchālīs</i>	73	تِرھتر	<i>tirhattar</i>	95	پنچانوی	<i>panchānawē</i>
41	ایکتالیس	<i>ēktālīs</i>	76	چھہتھر	<i>chha-hattar</i>	96	چھانوی	<i>chhānawē</i>
43	تیئتالیس	<i>taintālīs</i>	81	ایکاسی	<i>ēkāsī</i>	99	نَوانوی	<i>nau,ānawe.</i>
46	چھتالیس	<i>chhatālīs</i>	82	باسی	<i>bāsī</i> or		نِنانوی	<i>nīnānawē</i>
48	ارتالیس	<i>artālīs</i>		براسی	<i>birāsī</i>			

a. The numbers above one hundred proceed somewhat like our own, only the conjunction is generally suppressed; as, دو سو ایک سو پانچ *do sau ek pāñch*, one hundred (and) five; دو سو دس *do sau das*, two hundred (and) ten, &c. The present year, 1846, may be expressed as with us, ایک ہزار آٹھ سو چھیالیس *ek hazār āt̥h sau chhī,ālis*, or اٹھارہ سو چھیالیس *āt̥hārah sau chhī,ālis*; that is, one thousand eight hundred, &c., or eighteen hundred, &c.

b. The following are used as collective numbers:

گندھا <i>gandā</i> , a four	سیکڑا <i>saikrā</i> , a hundred
گاہی <i>gāhī</i> , a five	ہزار <i>hazār</i> , a thousand
کوری <i>kori</i> , a score	لکھ <i>lākh</i> , a hundred thousand
چالیسا <i>chālisā</i> , a forty	کروڑ <i>karor</i> , one hundred <i>lākhs</i> , or ten millions.

c. The ordinals proceed as follows:

پہلا <i>pahlā</i> or <i>pahilā</i> ,	1st	چوتھا <i>chauthā</i> , 4th
بیہلہ <i>paihlā</i> ,		پانچواں <i>pāñchwān</i> , 5th
دوسرا <i>dūsrā</i> , 2nd		چھتوں <i>chhaṭwān</i> ,
تیسرا <i>tīsrā</i> , 3rd		چھتھا <i>chhaṭhā</i> , 6th, &c.

The 'seventh' and upwards are regularly formed from the Cardinals by the addition of وان *wān*. The Ordinals are all subject to inflection like adjectives in ۱ *ā* or *ān*, that is, *ā* becomes *e* for the oblique masculine, and *ī* for the feminine. In like manner, *ān* becomes *en* and *īn*.

d. Fractional Numbers.

پاؤ <i>pā,o</i> ,	1/4	پون <i>paun</i> ,
چوتھا <i>chauth</i> ,		پونا <i>paunā</i> ,
چوتھائی <i>chauthā,ī</i> ,		سوا <i>sawā</i> , $1\frac{1}{4}$, with a quarter
تھائی <i>tīhā,ī</i> , $\frac{1}{3}$	$\frac{3}{4}$	ڈیڑھ <i>derh</i> , $1\frac{1}{2}$
آدھا <i>ādhā</i> , $\frac{1}{2}$		ارھائی <i>arhā,ī</i> , $2\frac{1}{2}$

In the use of the fractional numbers, a few peculiarities occur, which it will be well to notice ; thus, پونی *paune*, when prefixed to a number, signifies 'a quarter less' than that number ; سوا *sawā*, 'a quarter more ;' ساڑھی *sūrhe*, 'one half more,' &c. To the collective numbers for a hundred, a thousand, &c., they are similarly applied ; thus, پونی شو *paune sau*, = 75 ; سوا سو *sawā sau*, = 125. The words *dērh* and *arhā,ī* denote multiplication ; as, اڑھا ڈیڑھ *dērh hazār*, = 1500, i. e. $(100 \times 1\frac{1}{2})$; اڑھا ہزار *arhā,ī hazār*, = 2500, or $(1000 \times 2\frac{1}{2})$.

e. It will be seen then, that altogether the management of the numerals, whole and fractional, is no easy matter. The *sure* plan is to commit them carefully to memory up to 100. As a check upon this the learner should get the first ten, and the multiples of 10, as 20, 30, 40, &c. ; then, if he is not quite *certain* of any number (not an unlikely occurrence), for example 35, he may safely say تیس پر پانچ *tīs par pānch*, 'five over thirty.' Lastly, let him get the first twenty thoroughly, and then count by scores, کوڑی *kori* ; thus, 55 is *ek kori pandrah* ; but the more scientific mode is, of course, to carry the hundred numerals in his head, and be quite independent.

Derivation of Words.

50. The Hindustani abounds with derivative words both of native origin and of foreign importation. Those from the Arabic are generally single words modified from a triliteral root, according to the grammatical rules of that language. From the Persian, on the other hand, not only derivative words are freely borrowed, but also a multitude of compounds, for the formation of which the Persian language has a peculiar aptitude, and to the number of which there is no limit. In like manner, compositions in the Hindī dialect abound in Sanskrit words, both derivative and compounded according to the genius of that highly cultivated language. Hence, in order to know Hindustani

on sound etymological principles, a slight knowledge of Arabic, Persian, and Sanskrit is absolutely requisite. To the majority of students in this country, however, this is impracticable, their time being necessarily occupied in the acquisition of those essential branches of knowledge usually taught at school. As a general rule, then, we may take it for granted that an acquaintance with the words of the Hindustani language, whether native or foreign, primitive or derivative, must be ultimately acquired by practice in reading, with the aid of a vocabulary or dictionary, together with exercises in composition. This being the case, it will not be necessary for us to enter deeply into the subject of derivation or composition ; the reader, if inclined, may consult Dr. Gilchrist's quarto Grammar, edit. 1796, where he will find twenty-nine goodly pages devoted to this department.

Nouns denoting Agency or Possession.

51. We have already seen that the agent of a verb is denoted by adding the termination **والا**, *wālā* (sometimes **هارا** *hārā*) to the inflected form of the infinitive, as *bolne-wālā* or *bolne-hārā*, a speaker. The same terminations added to a substantive denote in general the possessor of such substantive, real or temporary ; as **گھر والا** *ghar wālā*, the master of the house ; **بیل والا** *bail wālā*, the owner of the bullock ; or, simply, the man with the bullock. A noun of the third class is inflected on the addition of **والا**, *wālā*, as **گدھی والا** *gadhe wālā*, the owner of the ass ; or, the man with the donkey. Various nouns of agency, &c. are also formed by adding the following terminations, thus :—

بان	باغ	to a garden	باغبان	<i>bāghbān</i> , a gardener
باز	تھتھیا	a jest	تھتھی باز	<i>thaththi-bāz</i> , a jester
بر	راہ	a road	راہ بر	<i>rāhbar</i> , a guide
بردار	حقة	a pipe	حقة بردار	<i>hukkah-bardār</i> , a pipe-bearer

نَعْلَبَنْدٌ	to بند	نَعْلَبَنْدٌ	na'lband, a farrier
مَشْعُلٌ	— جَيْ	مَشْعُلٌ	mash'alchī, a torch-bearer
زَمِينٌ	— دَارٌ *	زَمِينٌ	zamīn-dar, a landholder
لُوهَا	— ر	لُوهَار	lohār, a blacksmith
بَدٌ	— كَارٌ	بَدْكَار	badkār, an evil-doer
زَرٌ	— گَرٌ	زَرْگَر	zargar, a goldsmith
گُناه	— گَارٌ	گُناه گَار	gunāh-gār, a sinner
آمِيد	— وَارٌ	آمِيدوَار	ummediwār, an expectant
دَرٌ	— وَانٌ	دَرْوَانٌ	darwān, a porter
سِپَاهٌ	— يٌ	سِپَاهِي	sipāhī, a soldier.

Nouns denoting the Means or Instrument.

52. These signify the thing by which the action may be performed, and are derived from verbal roots by affixing

بَيل	rolling	بَيلَن	belan, a rolling-pin
رَمٌ	playing	رَمَنَا	ramnā, a park
كَتْرٌ	clipping	كَتْرَنِي	katarnī, a pair of scissars
جَهَازُو	sweeping	جَهَازُو	jhārū, a broom.

Others are formed from nouns, by affixing

گَهْرِي	an hour	گَهْرِيَال	gharīyāl, an hour-bell
دَسْتٌ	the hand	دَسْتَانَه	dastāna, a glove
چَشْمٌ	the eye	چَشْمَكٌ	chashmak, spectacles
دَسْتٌ	the hand	دَسْتَه	dasta, a handle.

Nouns denoting Place or Situation.

53. These are formed partly by uniting two nouns together, and also by adding certain terminations; as,

* The terminations *dār*, *bāz*, and perhaps a few more, require the noun to be inflected, if of the third class; as, *mazedār*, tasteful, *thatthe-bāz*, a jester.

آباد a city	حیدر Haidar	ہیدر آباد haidar-ābād, the city of Haidar
بازی واری a garden	پھول a flower	پھلواڑی phūl-wāṛī, a flower garden
پور a city	غازی Ghāzī	غازی پور Ghāzīpūr, the city of Ghāzī
زار multitude	لالہ a tulip	لالہ زار lāla-zār, a tulip bed
سال or سالا a place	گھوڑا a horse	گھر سال ghur-sāl, a stable
ستان a place	قبر a grave	کبرستان kabr-istān, a burying-ground
شن a place	گل a rose	گلشن gul-shan, a rose-bower
گاہ a place	آرام rest	آرامگاہ ārām-gāh, a resting-place
نگر city	کشن Kishn	کشن نگر Kishn-nagar, the town of Krishna.

Abstracts.

54. Abstract nouns are formed chiefly from adjectives, by affixing some termination, of which the following are of common occurrence :

ا to	گرم warm	گرمہ garmā, warm weather
تی تا	کم little	کمی kamtī, deficiency
پنا or پن, پا	لڑکا a child	لڑکپن larak-pan, childhood
س	میتھا sweet	میتھا mīthās, sweetness
گی	تازہ fresh	تازگی tāzagi, freshness
ن	اونچا high	اونچان īnchān, height
ئی	بُرا bad	بُرائی burā,ī, badness
ھت	کڑواهت bitter	کڑواہت karwāhat, bitterness.

To Arabic nouns ت is generally added to form abstracts ; as, حکم hukm, a command, حکومت hukūmat, dominion ; so حجاج hajjām, a barber, hajjāmat, shaving. A few abstracts are

formed by a repetition of the word, with a slight alteration in the last ; as مُوْتَهْ جُهُوْتَهْ *jhūth-mūth*, falsehood.

Verbals.

55. The verbal noun denoting the action (in progress) is generally expressed by the Infinitive. The action, in the abstract, is frequently expressed by the mere root ; as, بول *bol*, speech, جاہ *chāh*, desire, &c. Others are formed from the root by adding certain terminations ; as,

I to	کہہ speak	کہا <i>kahā</i> , a saying
اے —	بو sow	بُؤاَيْ <i>bo,ā,ī</i> , a sowing
آپ —	مِل mix	مِلَّاپ <i>milāp</i> , a mixing or union
اس —	پِي drink	پِياس <i>piyās</i> , desire to drink, thirst
شِن —	دان know (Pers.)	دانِش <i>dānish</i> , knowledge
ن —	جِل burn	جلن <i>jalan</i> , a burning
وا —	بِهلا deceive	بِهلاوا <i>bhulāwā</i> , a deception
وت —	سِجما prepare	سِجَّاوت <i>sajāwat</i> , preparation
اے —	کِھل feed	کِھلَّاَيْ <i>khilā,ī</i> , a feeding
هت —	بُلا call	بِلاهَت <i>bulāhat</i> , a calling.

Diminutives.

56. These are formed from other nouns, by adding to them various terminations ; as,

I to	بیتی a daughter	بیتیا <i>bītiyā</i> , a little daughter
چه or چی —	دیگ a cauldron	دیگچی <i>degchī</i> , a kettle
ری —	پلنگ a bedstead	پلنگری <i>palangrī</i> , a small bedstead
ک —	توپ a cannon	توپک <i>topak</i> , a musket
وا —	مرد a man	مردوا <i>mardū,ā</i> , a little contemptible man

وٰتا	يٰتا	to	هٰرٰن	a deer	هِرَنْوٰتا	hiranoṭā, a fawn
يٰلا	يٰل	—	مُورٰ	a peacock	مُورِيلٰ	morelā, a pea-chicken
بِچه	—	—	باغ	a garden	باغِچه	baghīcha, a kitchen garden.

Feminines formed from *Masculines*.

57. Names of males ending in *ā* or *a*, of the third class, have the corresponding females in *يِ*, *ī*; as بٰيٰتا *beṭā*, a son; بٰيٰتٰ *beṭī*, a daughter; گھوڑا *ghorā*, a horse; گھوڑي *ghorī*, a mare. In a similar manner names of lifeless objects of the third class have sometimes a feminine form, generally significant of diminution, as گولا *golā*, a bullet; گولي *golī*, a pill. Substantives of the first and second classes form the corresponding feminine by adding either *يِ*, *ī*, *نِي*, *nī*, or *نِن*, *in*, as follows:—

مُلٰا	<i>mullā</i> , a teacher	مُلَانِي	<i>mullānī</i>
شیر	<i>sher</i> , a lion	شیرِنِي	<i>shernī</i>
مِهٰتر	<i>mihtar</i> , a sweeper	مِهٰترانِي	<i>mihtarānī</i>
بِرَاهِمِن	<i>brāhman</i> , a Brahman	بِرَاهِمِنِي	<i>brāhmanī</i>
سُنَار	<i>sunār</i> , a goldsmith	سَنَارِن	<i>sunārin</i> , or سُنَارِنِي

a. A few are irregular in their formation; thus, from بھائِي *bhāī*, brother, بھین *bahin*, sister; بیگ *beg* or خان *khān*, lord, بیگم *begam* or خانم *khānam*, lady; راجا *rājū*, king, رانی *rānī*, queen; ہاتھی *hāthī*, m. an elephant, ہاتھنی *hathnī*, f. In other cases, as باب *bāp*, father, ما *mā*, mother, the words are totally different, as in our own language, and often taken from different tongues, as مرد *mard*, man (Persian), عورت *'aurat*, woman (Arabic).

Adjectives.

58. Adjectives are formed from substantives by the addition of certain terminations, most of which will be found in the following alphabetical list : their ordinary meaning will be obvious from the various examples ; thus, by adding

ا to	بُهُوكَهٰ	hunger	بُهُوكَهٰ	<i>bhūkhā</i> , hungry
ا نه —	طِفْل	a child	طِفْلَانِه	<i>tīflāna</i> , childish
ا اُور —	زور	strength	زوراً اور	<i>zor-āwar</i> , strong
ا بند —	هتھیاَر	arms	هتھیاَر بند	<i>hathyār-band</i> , armed
ا دار —	وَفَا	fidelity	وَفَادَار	<i>wafā-dār</i> , faithful
ا زا —	وَلَيْتَرا	foreign country	وَلَيْتَرا	<i>wilāyat-zā</i> , foreign born
ا سار —	کوہ	a mountain	کوہ سار	<i>koh-sār</i> , mountainous
ا گِپر —	دِل	the heart	دِل گِپر	<i>dil-gīr</i> , grieved
ا گِپن —	غم	sorrow	غم گِپن	<i>gham-gīn</i> , sorrowful
ا لو or لا —	بِچھا	behind	بِچھلا	<i>pichhlā</i> , hindermost
ا مند —	دَوَات	wealth	دَوَالَمَنَد	<i>daulat-mand</i> , wealthy
ا نا —	دو	two	دُونَا	<i>dūnā</i> , double
ا ناٹ —	هَوَل	terror	هَوَلَنَاٹ	<i>haul-nāk</i> , terrible
ا و —	دِیدَار	view	دِیدَارُو	<i>dīdārū</i> , slightly
ا وار —	سُوگ	grief	سُوگوار	<i>sog-wār</i> , grievous
ا ور —	نَام	name	نَامُور	<i>nām-war</i> , renowned
ا ه —	دو سال	two years	دو ساله	<i>do-sāla</i> , biennial
ا ي —	بازار	a market	بازاري	<i>bāzārī</i> , of the market
ا يل or يل —	دانت	tooth	دانتيل	<i>dantel</i> , tusked
ا چوب or چونه، چينه، چين —	يَانَه	wood	چوبين	<i>chobīn</i> , wooden.
فَام <i>fām</i> and گون <i>gūn</i>		are added to words to denote colour ; as,		

نِيل گون *nil-gūn*, blue-coloured. زعفران فام *za'farān-fam*, saffron-coloured, كونا *konā* and گوشہ *goshā* are added to numerals to express the figure of things; as, چوکونا *chau-konā*, quadrangular, شش گوشہ *shash-gosha*, hexagonal, &c. وش *wār* and برق وش *bark-wash*, like lightning, مردانه وار *mardāna-wār*, like a brave man.

a. Many adjectives are formed by prefixing certain words; as follows :

ان	to	دیکھا	seen	اندیکھا	<i>andekhā</i> , unseen
با	—	وفا	trust	باوفا	<i>bā-wafā</i> , trusty
بی	—	صبر	patience	بیصبر	<i>be-ṣabr</i> , impatient
بد	—	نام	a name	بدنام	<i>bad-nām</i> , infamous
غیر	—	حاضر	present	غیرحاضر	<i>ghair-hazir</i> , absent
خلاف	—	عقل	wisdom	خلاف عقل	<i>khilāf 'akl</i> , foolish
کم	—	بخت	fortune	کم بخت	<i>kam-bakht</i> , unfortunate
لا	—	چارہ	help	لا چارہ	<i>lā-chāra</i> , helpless
نا	—	خوش	pleased	ناخوش	<i>nā-khush</i> , displeased
هم	—	عمر	age	هم عمر	<i>ham-'umr</i> , coeval.

59. In concluding our remarks on the derivation of words, we would particularly direct the student's attention to the various uses of the termination *i*, *ī*. 1. It may be added to almost every adjective of the language, simple or compound, which then becomes the corresponding abstract substantive. 2. It may be added to all substantives denoting country, city, sect, tribe, physical substances, &c., which then become adjectives, signifying, *of* or *belonging to*, or *formed from*, &c., the primary substantive. Lastly. It is used in forming feminines from masculines; and it is the characteristic of the feminine gender in all present and past participles, as well as in all adjectives purely Indian ending in *ī*.

Compound Words.

60. In all works written in the Urdu or mixed dialect of Hindustani, a vast number of compound words from the Persian may be met with in almost every page. These are generally formed by the union of two substantives, or of an adjective with a substantive. Many of them are given in dictionaries, but as there is no limit to their number, the student must not place much reliance on that source. A few weeks' study of Persian will make the matter clearer than any body of rules we could lay down on the subject ; we shall therefore notice here only the more important compounds, referring the student for further information to our Persian Grammar, edit. 1844.

Substantives.

a. A Persian or Arabic substantive with its regimen is of frequent occurrence in Hindustani ; as, آبِ حیات *āb-i-haiyāt*, 'water of immortality ;' دیده دانش *dīda,i-dānish*, 'the eye of discernment ;' روی زمین *rū-e-zamīn*, 'the face of the earth.' In a similar form a Persian substantive with its adjective occasionally occurs ; as, مرد نکو *mard-i-nikū*, 'a good man ;' عالم فانی *ālam-i-fānī*, 'the perishable world.' These, when introduced into Hindustani, are viewed as single words, and form their various cases by adding the post-positions like nouns of the first or second classes ; as, *āb-i-haiyāt kā*, *āb-i-haiyāt se*, &c.

b. A numerous class of Compound Substantives is formed by the mere juxtaposition of two nouns ; as, باورچی خانہ *bāwar-chī-khāna*, 'cook-house, or kitchen,' from باورچی 'cook,' and خانہ 'a house ;' so, رزمگاہ *razm-gāh*, 'the battle-field,' from رزم 'contest,' and گاہ 'a place ;' in like manner, جهان پناہ *jahān-pānāh*, 'the asylum of the world,' i. e. 'the royal personage,' from جهان 'the world,' and پناہ 'refuge ;' so, روز نامہ *roz-nāma*, 'a day-book,' and خرد نامہ *khirad-nāma*, 'the book of wisdom,' &c.

In compounds of this kind, the two words are generally written separate, though they may also be united into one. These are upon the whole like our own compounds, *book-stall*, *coffee-house*, *newspaper*, &c., of which it is customary to write some with a hyphen between, others quite separate, and a few united into one word.

c. There is a class of verbal Nouns, not very numerous, consisting, 1st. Of two contracted infinitives, connected with the conjunction و ; as, شُنُودْ گُفت و *guft o shanūd*, 'conversation,' literally, 'speaking and hearing ;' آمد و رفت *āmad o raft* or *āmad o shud*, 'coming and going,' 'intercourse.' 2ndly. A contracted infinitive, with the corresponding root ; as, جُست و جُو *just o jū*, 'searching ;' گُفت و گُو *guft o gū*, 'conversation.' The conjunction و, in such cases is occasionally omitted ; as, آمد شد, گفت گو, the same as آمد و شد, آمد و گفت, &c.

d. There are a few compounds similar to the preceding, consisting of two substantives, sometimes of the same, and sometimes of different signification ; as, مَرْزٌ و كِشْوَرْ *marz o būm* or *marz o kishwar*, 'an empire' or 'kingdom,' literally, 'boundary and region ;' so, آب و هَوَاء *āb o hawā*, 'climate,' literally, 'water and air ;' نَشْوَوْ نَمَاء *nashv o namā*, 'rearing or bringing up' (a plant or animal). In these, also, the conjunction و, may be omitted ; as, مَرْزٌ بُوم, نَشْوَوْ نَمَاء, &c.

e. Compounds purely Hindustani or Hindī are not nearly so numerous as those borrowed from the Persian ; the following are occasionally met with : 1st. A masculine and feminine past participle, generally the same verb, though sometimes different ; as, کَهَا کَرْبِي 'altercation,' کَهَا سَنَي 'disputation.' 2nd. Two nouns of the same, or nearly the same signification ; as, نُوكَر چَاكَر 'servants,' رِيَتْ رَسَم 'a custom or mode,' &c. Such expressions are very common in the *Bagh o Bahār*, which is the standard

work of the language. 3rd. Two words having something of alliteration about them, or a similarity of rhyme ; as, دھوم دھام 'hurly-burly,' شور زور 'uproar,' مکر چکر 'trickery,' &c., all of which we should of course vote to be vulgarisms, only that they occur in the very best writers. Lastly, the Hindustani is particularly rich in imitative sounds, such as جھن جھن 'jingling,' سن سن 'simmering.'

f. Arabic phrases, such as we described in p. 19 (No. 18), are occasionally met with, such as مُسَبِّبُ الْأَسْبَابُ 'the Causer of causes,' 'God,' &c. ; but we believe that all such are explained in good dictionaries.

Adjectives.

a. A very numerous class of epithets is formed by the union of two substantives ; as, لالہ رخ lāla rukh, 'having cheeks like the tulip ;' پری روئی parī rū, e or parī rū, 'having the face of a fairy ;' سنگ دل sang dil, 'having a heart like stone ;' شکر لب shakar lab, 'having lips (sweet) as sugar.' In English we have many instances, in the more familiar style, of this kind of compound ; as, 'iron-hearted,' 'bull-headed,' 'lynx-eyed,' &c.

b. Another numerous class, similar to the preceding, is formed by prefixing an adjective to a substantive ; as, خوب روئی khūb rū, e, 'having a fair face ;' پاک رائی pāk rā, e, 'of pure intention ;' تنگ دل tang dil, 'distressed in heart.' We make use of many such compounds in familiar conversation and newspaper style, such as 'clear-sighted,' 'long-headed,' 'sharp-witted,' 'hard-hearted,' &c.

c. Perhaps the most numerous class of the epithets is that composed of verbal roots, joined to substantives or adjectives ; as, عالم گیر 'ālam gīr, 'world-subduing ;' فتنہ انگریز fitna angez, 'strife-exciting ;' جان آسا jān āsā, 'giving rest to the soul ;' دل سیستان dil sitān, 'ravishing the heart ;' سبک رو' subuk rav,

‘moving lightly.’ Our best English poets frequently indulge in compounds of this class; thus, ‘the night-tripping fairy,’ ‘the ‘temple-haunting martlet,’ ‘the cloud-compelling Jove,’ &c.

d. A knowledge of these Persian compounds will be absolutely necessary, in order to peruse with any advantage the finest productions of the Hindustani language. The poets in general freely use such terms; nor are they of less frequent occurrence in the best prose works, such as the *Bāgh o Bahār*, the *Ikh-wān us-safa*, the *Khirad Afroz*, &c., for the thorough understanding of which, a slight knowledge of Persian is absolutely requisite. In proof of this we could point out many compounds which occur in our own selections from the *Khirad Afroz*, not to be found in any dictionary, the meaning at the same time being quite obvious to any one who knows Persian. Such, for example, are مَرْهَم بَهَّا *marham bahā*, ‘medicine money;’ صُوفِي مِزاج *sūfi mizāj*, ‘mortifying of the passions;’ نَفْس كُشْي *nafas kushī*, ‘of philosophic disposition,’ vide story 14th, p. 51.

e. We may reckon among the compounds such expressions as ما باپ *mā bāp*, ‘parents,’ لَارْ كَپُور *lār-kapūr*—Lār and Kapūr, names of two brother minstrels who lived at the court of Akbar. It is barely possible that this may be an imitation of the Sanskrit compound called *dwandwa*; though the probability is in favour of its being an idiomatic omission of the conjunction اور ‘and,’ between two such words as are usually considered to be associated together. In works purely Hindī, originally translated from the Sanskrit, such as the *Prem Sāgar*, it is most likely that such phrases as نَند جَسُودا *nanda-jasodā*, ‘Nanda and Jasodā;’ کرِشَن بَلَرَام *krishna-balarām*, ‘Krishna and Balarām,’ are *bonā fide* dwandwas; but it would savour of pedantry to apply the term to such homely expressions as روٹي مَكْھِن *roti makhan* ‘bread and butter,’ or the very *un-classical* beverage commonly called بُرْنَتِي پَارِي *burnati pāri*, videlicet, ‘brandy and water.’

SECTION V.

Syntax, or Construction of Sentences.

61. In all languages a simple sentence must necessarily consist of three parts: 1st, a nominative or subject; 2nd, a verb; and 3rd, a predicate or attribute; as, 'fire is hot,' 'ice is cold.' In many instances the verb and attribute are included in one word; as, 'the man sleeps,' 'the horse runs,' 'the snow falls,' in which case the verb is said to be neuter or intransitive. When the verb is expressive of an action, and at the same time the sense is incomplete without stating the object acted upon, it is called an active or transitive verb, as, 'the carpenter made a table,' 'the masons built a church.' In each of these sentences it is evident that something is required beyond the verb to complete the sense, for if we merely said 'the carpenter made,' 'the masons built,' the hearer would instantly ask 'made what?' 'built what?' In Hindustani and several of its kindred dialects, it is of the utmost importance that the learner should discriminate the active or transitive from the neuter or intransitive verb, in order that he may adopt that mode of construction peculiar to each. In a sentence whose verb is active or transitive, we shall designate the three parts as agent, verb, and object; thus *the carpenter* is the agent, *made* the verb; and *a table* the object.

a. In the arrangement of the three parts of a sentence, different languages follow rules peculiar to themselves; for instance, in the sentence, 'the elephant killed the tiger,' the Latin, Greek, and Sanskrit languages have the option of arranging the words in any order. The Arabic and the Gaelic put the verb first, then the nominative, and lastly the object. The English and French follow the logical order as we have just given it, and the Hindustani and Persian have also an arrange-

ment of their own, which we shall now proceed to explain, as our first rule of Syntax or construction.

62. The general rule for the arrangement of the parts of a sentence in Hindustani is, first, the nominative or agent; secondly, the predicate or object; and last of all, the verb; thus, آگ گرم ہی *āg garm hai*, 'fire is hot,' پرہیز اچھی دوا ہی *parhez achchī dawā hai*, 'abstinence is good physic,' ہاتھی نی شیر کو مارڈالا ہی *hāthī ne shér ko mārdālā hai*, 'the elephant has killed the tiger.'

a. Though the above rule holds in short sentences, such as those we have just given, yet it is by no means of stringent application. In the first place, poets are freely allowed the proverbial license of the *genus*; that is, to adopt that arrangement of the words which best pleases the ear, or suits the metre. In prose, also, it may sometimes be more emphatic to put the object first; as, اُن بُتون کو تو چُرا لایا 'thou hast stolen those images.' Sometimes the object is, for the sake of contrast or emphasis, put last, in the place usually occupied by the verb; as follows, جاہل طلب کرتا ہی مال کو - اور عاقِل کمال کو 'the fool seeks for wealth, and the sage for excellence,' where *māl-ko* and *ka-māl-ko* are put last.

b. The Hindustani makes no difference in the arrangement of a sentence, whether it be interrogative or affirmative. In conversation, the tone of the voice, or the look, suffices to indicate whether or not a question is asked, and in reading it must be inferred from the context; thus, تم جاؤگی ^{تُم} may signify 'you will go,' or 'will you go?' There are, however, several words which are used only in asking a question, such as those given in the middle column of p. 69. These, when used, come immediately before the verb; as, تم کہاں جاؤگی 'where will you go?' The word کیا is sometimes employed at the beginning of a sentence to denote interrogation like the Latin *num* or *an*; as, کیا تم نی یہ مثل نہیں سُنی 'have you not heard this proverb?'

Concord of Adjectives with Substantives.

63. The adjective, as in English, generally precedes its substantive ; if the adjective be capable of inflection, that is, if it be a purely Indian word ending in $\backslash \bar{a}$, the following rule holds: The termination $\backslash \bar{a}$ is used before all masculine nouns in the nominative (or first accusative) case singular ; before masculine nouns in any other case singular, or in the plural number, the termination $\backslash e$ is used ; and before all feminine nouns, in any case, singular or plural, the termination $\backslash i$ is used ; thus, **وہ بہلا مرد ہی** *wuh bhalā mard hai*, 'he is a good man,' **بہلی مرد سی** *bhale mard se*, 'from a good man,' **بہلی مردون سی** *bhale mard*, 'good men,' **بہلی مرد** *bhale mardon se*, 'from good men,' **بہلی عورت** *bhalī 'aurat*, 'a good woman,' **بہلی عورتوں کا** *bhalī 'auraton kā*, &c., 'of good women.'

a. The same rule applies to such adjectives in **ان** *ān* and **ا** *a*, as admit of inflection ; as, **دسویں مرد کا** 'the tenth man,' **دسویں مرد کا** 'of the tenth man,' **بیچارہ مسافر** 'the tenth night ;' so, **دسویں رات** 'the tenth night,' **بیچاری مسافر کو** 'the helpless traveller,' **بیچاری رانی** 'the helpless queen.'

b. If adjectives, capable of inflection, be separated by means of the particle **کو** from the noun which they qualify, and united with the verb, they undergo no change ; as, **اُسکی منہ کو کالا کرو** 'blacken his face ;' but in this sentence *kālā karna* is to be reckoned a compound verb (p. 67, b). Adjectives, ending with any letter except **ا**, **ا**, and **ان**, restricted as above, do not undergo any change ; as, **پاک آدمی** 'a pure man,' **پاک آدمی** 'a pure woman,' **ناپاک چیز** 'an unclean thing.'

c. As a general rule, adjectives, when followed by their sub-

stantives, never receive the nasal terminations (*ān*, *en*, or *on*) of the plural ; and the same rule applies to such tenses as are formed of participles with or without an auxiliary verb, it being deemed sufficient to add the nasal *n* to the last word only ; as,

اچھی کتابیں *achchhī* (not *achchhīān*) *kitāben*, 'good books ;' بھلی آدمیوں نی *bhale* (not *bhalon*) *ādmiyon ne*, 'by good men ;' وی چلی جاتی رہتی تھیں *we chalī jātī rahtī thīn*, 'they (females) continued going along.' Sometimes, however, the participle takes the plural termination ; as, پورتیاں ہیں and کرتیاں ہیں extr. p. 28. When the adjective comes last (which may happen in verse), it sometimes receives the plural termination ; as, راتیں بھاریاں 'heavy (tedious) nights.' (Yates's Gr.)

d. If an adjective qualifies two or more nouns, some masculine, some feminine, the adjective is used in the masculine form, and the same rule applies to the participles and future tenses of verbs ; as, اُسکی ما باپ مُوی ہیں 'his mother and father are dead ;' اُسنی اپنی بیٹی کو مُوا دیکھ کر کہا 'he seeing his son and daughter dead, said,' &c. If, however, the substantives be names of inanimate things, the adjective generally agrees with that to which it stands nearest ; as in the following sentence, کپڑی باسن اور کتابیں بہت اچھی ہیں 'the clothes, plates, and books are very good.'

Concord of the Genitive, with its regimen, &c.

64. We have seen (p. 27, &c.) that the genitive case has three distinct terminations, *kā*, *ke*, and *kī*, and the rule which determines the choice of these is exactly similar to that which regulates the termination of the adjective ; in fact, all genitives in Hindustani are *possessive adjectives*, subject to inflection, and, like adjectives, they are generally placed before the substantive which governs them. If the governing word

be masculine and in the nominative case (or first form of the accusative) singular, کا *kā* is used, as, مرد کا گھر *mard kā ghar*, 'the man's house,' or 'the house of the man,' مرد کا کُتا وفادار ہی *mard kā kuttā wafā-dār hai*, 'the man's dog is faithful,' مرد کا کُتا مت مارو *mard kā kuttā mat māro*, 'do not beat the man's dog.' If the governing word be masculine and in an oblique case singular, or in any case plural, کی *ke* is used, as, مرد کی گھروں کو *mard ke ghar se*, 'from the man's house,' مرد کی گھروں کو *mard ke gharon ko*, 'to the man's houses.' Lastly, if the governing word be feminine, in whatever case or number, کی *kī* is used; as, مرد کی بیٹی *mard kī betī*, 'the man's daughter,' مرد کی کتابیں *mard kī kitāben*, 'the man's books.'

a. Although the general rule is to put the genitive case before its regimen, yet the reverse is of frequent occurrence, particularly in such works as have been translated or imitated from the Persian; as, فید بدن کی 'the thraldom of the body,' سجدہ شکر کا 'the worship of thanksgiving.' We may here state that the Persian genitive is formed by placing the governing word first, having its last letter marked with the vowel *kasra*; as, گنج دانش *ganj-i-dānish*, 'the treasury of wisdom,' where the short vowel *i* is the sign of the genitive, similar in its use to our particle *of* in English. Persian words ending with *s* and *ری* 'take' ; and those ending with *l* or *و* take *ی* for the sign of the genitive; as, بندہ خدا 'a servant of God,' ہوای بحر 'air of the sea.'

b. The genitive sign is employed *idiomatically* in such expressions as کھیت کا سب *sab kā sab*, 'one and all,' سب کا سب *khet kā khet*, 'the whole (field) of the field,' بات کی بات *bāt kī bāt*, 'mere talk ;' and *adjectively* to convert a substantive

into an attributive; thus, سوئی کا تختہ *sone kā takhta*, 'a golden plate,' or 'plate of gold;' بڑی سرکا چہوکرا 'a boy with a large head.'

c. In some cases it is idiomatically omitted; as, دریا کناری *daryā kanāre*, 'on the river bank,' for دریا کی کناری میں *daryā ke kanāre meṁ*, 'on the bank of the river.' It is also omitted in many expressions in which the governing words denote weight or measure; as, ایک سیر گوشت 'one pound of flesh,' ایک بیگھا زمین 'a bīghā of ground,' where the words are used merely in apposition, the same as in German.

d. The genitive is also used to signify possession, value, &c.; as, پادشاہ کی ایک بیتا *pādshāh ke* [*pās* or *yahān* understood] *ek betā thā*, 'the king had a son;' in like manner, اسکی بھی ایک بیتی *uske* [*pās*, &c.] *bhī ek betī thī*, 'he had also a daughter; ایک روپیہ کا چانوں *ek rūpī, e kā chān-wal*, 'one rupee's (worth of) rice.'

e. Compounds formed of two common substantives in English will in Hindustani be expressed by the genitive case; as, کھانی کا وقت 'lkhne kī mez, 'a writing-table;' کھانے کا وقت 'khāne kā wakt, 'dinner time;' and sometimes the genitive sign is used in Hindustani when in English it is inadmissible, as فکر کا لفظ *fikr kā lafz*, 'the word FIKR.'

f. Instances sometimes occur in which a genitive case is used in consequence of a noun or preposition understood; such as سُنو 'hear ye him,' i. e. 'تم اُسکی بات' 'his word;' so in the tale of the first darwesh (*Bāgh o Bahār*, p. 34), we have بیچ (اب ہماری تُھاری دوستی) 'between you and me' (where the word جانی ہوئی is understood), 'between you and me there has arisen a

sincere friendship.' The editors of a recent Calcutta edition have made an *amendment* here, by using *hamārī tumhārī*!

Government of Prepositions, &c.

65. The list of prepositions, page 72, beginning with آگی *āge*, &c., govern the genitive with کی *ke*; as, گھر کی آگی *ghar ke āge*, 'before (in front of) the house;' river, &c. The less numerous list, beginning with بابت *bābat*, &c., page 73, govern the genitive with کی *kī*; as, دُریا کی پار *daryā ke pār*, 'over (on the other side of) the river,' &c. The less numerous list, beginning with بابت *bābat*, &c., page 73, govern the genitive with کی *kī*; as, شہر کی طرف *shahr kī taraf*, 'towards (in the direction of) the city.' All the prepositions may be optionally put before or after the word which they govern, their effect on the substantive, with few exceptions, remaining the same.

a. The prepositions being all substantives in an oblique case whose termination is (No. 64, c) idiomatically omitted, it is easy to see from what we have just stated why they should govern the genitive in *ke* or *kī*, but never in *kā*. There is however one peculiarity attending some of the feminine prepositions which custom seems to have established; though the *rationale* of it be not at all evident. We have excellent authority for saying that the words طرف, بمند, بیمَرْضی, and مانند, when they precede the substantive, require the genitive in کی *ke*; and when they follow, they require کی *kī*. In the second volume of the *Khirad Afroz*, p. 277, we have بمند حقل کی *bamadad 'akl ke*, 'by aid of the understanding.' In the *Bāgh o Bahār*,* p. 40, we have بی مرضی حُسُور کی *be-marzī huzūr ke*, 'without consent of

* Whenever reference is made to the *Bāgh o Bahār*, it is understood to be the edition recently edited by me, at the desire and expense of the Honourable the East-India Company. It is not only the cheapest, but in every respect the best work that the student can peruse, after he has gone through the Selections appended to this Grammar.—D.F.

her highness the princess ;' and in page 188 of the same work, we have ایک طرف شہر کی *ek taraf shahr ke*, 'on one side of the city ;' all of them with *ke* in every edition and copy, printed or manuscript. The wonder is, how it escaped the *critical amendments* of the Calcutta editors already alluded to ; but so it has, for even *they* have here followed the established reading.

b. The preposition مانند *mānand* or *mānind* has been amply discussed by Dr. Gilchrist in several of his works, but it must be confessed that the learned doctor does not in this instance appear as a sound and fair critic. He assumes that one of the munshīs used *ke* instead of *kī* by *mistake*, and that he had sufficient influence with all the other learned natives of the country to make them take his part, and sanction the error. This argument is so very ridiculous that refutation is superfluous. Use is every thing in language, and if in Hindustani custom has ordained that several of the prepositions when they precede the word which they govern, require the genitive with *ke*, and when they follow require *kī*, then it is the duty of the grammarian fairly to state the fact. It is quite probable that many instances of this mode of construction, in addition to those which we have shewn above, may yet be detected.

c. The adverbs یہاں 'here,' and وہاں 'there,' govern the genitive with *ke*, like nouns or prepositions. When thus used, they convey idiomatically the signification of 'at, to, or in the house of,' or 'in the possession of.' صاحب کی یہاں جاؤ 'go to the gentleman's house,' which is not unlike the use of the French particle *chez*. The prepositions نزدیک and پاس are used in the same general sense as 'near or with him,' and more generally 'in his possession,' *chez lui*. The word نزدیک denotes idiomatically 'in the opinion of,' as عقلمندون کی نزدیک 'in the opinion of the wise ;' 'apud sapientes.'

d. Several of the prepositions, when they follow their sub-

stantives, may dispense entirely with the genitive signs *ke* and *kī*, thus shewing a tendency to become real postpositions ; as, قاضی پاس 'near or before the judge.' If the word they govern be a noun of the third class, or a pronoun, the inflected form remains the same as if *ke* or *kī* had been expressed ; as, لڑکی پاس 'near the boy ;' اُس بنا 'without him or her ;' and if the word governed be the first or second personal pronoun, when the genitive is thus dispensed with, the oblique forms *mujh* and *tujh* are used ; as, پاس بھے 'near me ;' بھے پاس 'near thee.'

Dative Case.

66. The use and application of this case is very nearly the same as in most European languages. As a general rule, an English noun, governed by the prepositions *to* or *for*, will be expressed in Hindustani by means of the dative case.

a. The Hindustani dative sometimes corresponds with the Latin accusative, expressive of motion to a place ; for instance, میں گھر کو چلونا 'I will go home,' 'ibo domum.' In this last sense also, the sign *ko* is often omitted, which brings it still nearer the Latin ; as, میں گھر جاتا ہوں 'I am going home,' 'eo domum.' The dative case is also used to express time when ; as, شام کو 'by day ;' رات کو 'by night ;' at evening.' In such expressions the post-position *ko* is frequently and even elegantly omitted ; as, ایک دن 'one day ;' and if the word expressive of time be accompanied by an adjective or pronoun subject to inflection, the inflected form of the latter remains the same, as if *ko* had been expressed ; as, اُس دن 'on that day ;' کس وقت 'at what time ?'

Accusative Case.

67. The accusative in Hindustani, as in English, is generally like the nominative, but when it is desir-

able to render the object of an active verb very definite or specific, then the termination *ko* (of the dative) is added to the object.

a. We believe this rule to be quite sound as a general principle, though by no means of rigid application. Many words are sufficiently definite from accompanying circumstances, such as an adjective, a genitive case, a pronoun, &c., so as not to require any discriminative mark. Others again, though sufficiently definite in themselves, generally require the particle *ko*; such are proper names, names of offices, professions, &c.; as, سردار کو بُلاؤ 'call Mānik'; مانک کو بُلاؤ 'call the Sardār'.

In these instances, however, the Hindustani assimilates with the Greek, which would employ the definite article in like cases.

b. The use of the particle *ko* to denote the object of an active verb forms one of the niceties of the Hindustani, which can only be arrived at by practice. A well-educated native and many Europeans who have studied the language and associated much with natives, will without effort supply the particle *ko* in its proper place, and nowhere else. It follows then that there must be some principle to regulate all this, though it may be difficult to lay hold of, or to express within a short compass. The rule given by Muhammad Ibrāhīm of Bombay, and we assuredly know of no better authority, is in substance the same as we have just stated.—Vide *Tuhfae Elphinstone*, page 80.

c. When a verb governs an accusative and also a dative, both being substantives, the first or nominative form of the accusative is generally used, as the repetition of *ko* in both cases would not only sound ill, but in many instances lead to ambiguity; thus, مُرْد کو گھوڑا دو 'give the horse to the man.' If, however, it be deemed essential to add *ko* to the accusative, even this rule must give way; as in the following sentence: اُس نی اپنی بھائی کی حصی کو اشکی بیوی کو دیا 'he gave his brother's share to his (brother's) wife.' When the dative is a pronoun, the repetition of *ko* is easily avoided by using the ter-

قاضی نی لڑکی کو اُسی سپرد کیا
mination *e* or *en* for the latter; as, ‘the judge gave up to her the child.’

Ablative and Locative.

68. The ablative denotes the source from which any thing proceeds; the locative, as its name imports, denotes situation. In their use and application they generally correspond with the Latin ablative.

a. The ablative sign سی *se* signifies ‘from’ and ‘with.’ It is applied to the instrument *with which*, but very seldom to the agent *by whom*, any act is done, unless in connection with a neuter verb. Example: ‘جلاد نی قیدی کو تلوار سی مارا:’ ‘the executioner smote the prisoner *with a sword*.’ In Dr. Gilchrist’s Story-Teller (No. 97), we have an instance of *se* denoting the agent, the *only one* we have ever met with in our reading; ‘تجھے سی روکھی روٹی کیونکر کھائی گئی تھی’ ‘how is it that stale bread was eaten *by thee*?’ With a neuter verb *se* may be used to denote the source or origin of the event described; as follows, ‘کسی شاعر سی کچھ قصور سرزد ہوا’ ‘by some poet (or through some poet) a fault took place.’

b. With the verb کہنا *kahnā*, ‘to say’ or ‘tell,’ the particle سی *se* seems to be used idiomatically, and must often be translated in English by ‘to;’ as, ‘میں اُس سی سچ کہتا ہوں’ ‘I am saying *to him*,’ or ‘telling him, truth;’ because the sentence اُسکو لوگ مرد نہیں کہتی means, ‘people do not call him a man.’ The use of سی *se* with کہنا therefore, is obvious.

c. The locative sign میں *men* generally denotes *in*, sometimes *to* or *into*; as, ‘شہر میں ہی’ ‘he is *in the city*;’ وہ شہر میں گیا

'he is gone to (into) the city.' The locative signs میں and پر have frequently the post-position سی joined to them; as, شہر میں سی تلوار لایا 'he brought a sword from in the city;' وہ اپنی گھوڑی پر سی گر پڑا 'he fell down from on his horse.'

Case of the Agent.

69. The case of the agent, characterized by the particle نے *ne*, is never used except with transitive verbs, and when used it is confined to those tenses only which are formed of the past participle (page 93, No. 40). The verb then agrees with the object in gender and number, unless it be deemed requisite to render the object definite by the addition of the particle کو *ko* (No. 67), in which case the verb remains in the simple form of the third person singular masculine.

a. In further illustration of this very simple rule, we here subjoin a sufficient number of examples; 'اس نے ایک کتا دیکھا' 'he saw a dog,' or, literally, 'by him a dog (was) seen;' likewise, 'اس نے تین گھوڑی دیکھی' 'he saw three horses,' or, by him,' &c.; 'اس نے بہت لوہڑیاں دیکھیں' 'he saw a fox;' 'اس نے ایک لوہڑی دیکھی' 'he saw many foxes;' in all which phrases the construction agrees precisely with the Latin passive voice. Again, if it be deemed necessary or elegant to add *ko* to the object, then the verb will be always the same, that is, the masculine singular form; thus, تم نے گھوڑوں کو دیکھا 'we have seen the dog;' 'ہم نے کتی کو دیکھا 'have you seen the horses?' 'جب اس مرد نے لوہڑی کو دیکھا' 'when that man saw the fox;' 'ہم نے لوہڑیوں کو دیکھا' 'we have seen the foxes.' The same rule applies to all the tenses into which اس نے ایک کتا دیکھا ہی enters (p. 56); as, 'ہے دیکھا' 'he has seen a dog;' so, 'اس نے تین گھوڑی دیکھی تھی' 'he had seen three

horses.' As this is a subject of great importance in the language, we would advise the student to repeat each of the above phrases in all the tenses given in page 56.

b. It must be remembered that the case denoting the agent in the personal pronouns *I* and *thou*, are تُونی میں نی *maini ne* and تُونی میں نی اُسکو دیکھا *taini ne*; as, 'I saw him (her or it);' تو نی یہ مثلاً نہیں سنی 'hast thou not heard this proverb?' If, however, the pronouns be followed by a qualifying word (substantive or adjective), the inflected forms مُجھ mujh and تُجھہ *tujh* are used; thus, in the *Bāgh o Bahār*, page 20, 'مُجھہ فقیر نی ماباپ کی سائی میں پرورش پائی I poor (or wretched) obtained nourishment under the shelter of my parents.'

c. The student should endeavour to remember the limited and restricted use of this case of the agent. 1st. It is never used before a neuter or intransitive verb. 2nd. It is never used before any of the tenses formed from the root or from the present participle of any verb whatever. 3rd. It is never used before the verbs بولنا *bolnā*, 'to speak or say,' nor before لانا *lānā*, 'to bring,' although they both seem according to our notion to be intransitive. *Bolnā* appears to differ very little from کہنا *kahnā*, which last requires the use of the agent with *ne*. The verb *lānā* is a compound of *le-ānā*, the last member of which is neuter or intransitive, and this leads us to a general rule, which is, that "compound verbs, such as Intensives, of which the last member is neuter, though really transitive in signification, do not require the agent with *ne*;" thus, وی مسافر کھانی کو کھا گئی ہیں 'those travellers have eaten up the dinner.'

d. When two sentences having the same nominative or agent are coupled by the conjunction اور *aur*, 'and,' the first of which having a neuter verb, and the following a verb transitive, it is not necessary to express the agent with *ne* in the second sentence, but the construction goes on the same as if *ne* had been ex-

pressed ; thus, وہ جہت پھر آئی اور کہا, *wuh jhat phir aai aur (us-ne) kahā*, 'she quickly returned and said.'

e. This very peculiar use of the particle *ne* to denote the agent prevails with slight modifications throughout an extensive group of dialects spoken in Hindustan Proper. It is found in the Marāthī, the Guzerātī, and the Panjābī, on the west. In the Nepalese it assumes the form لی *le* ; and it may be inferred that it prevails in most of the intermediate dialects of Hindī origin, amounting to nearly twenty in number. It does not exist in the group of dialects connected with the Bengālī, nor in those of the Deccan. In the grammars of the Marāthī language, it is called the *Instrumental case*, a term inapplicable in Hindī, as it never is used with the *instrument*, but solely with the *agent*. What is called the instrumental case in Sanskrit, is applied indifferently to the agent or instrument ; but in the modern dialects above alluded to, particularly the Hindustani, *ne* is restricted to the agent only.

f. Our *great* grammarians have succeeded wonderfully well in mystifying the very simple (though singular) use and application of this particle *ne*. Dr. Gilchrist, in the first edition of his grammar, seems to have felt greatly embarrassed by it, without exactly knowing what to make of it. Those who have merely followed the learned doctor, with very few ideas of their own, have contented themselves by calling it an *expletive*, which luminous explanation has stood for years in one of the books hitherto read by beginners. Now, the term 'expletive' in philology is as convenient in its way, as that of the *humours* in the jargon of quack doctors ; it solves every difficulty, and forms a ready answer to all questions ; it may mean any thing or nothing. To account philosophically for the mode in which this particle is applied does not fall under our province, even if we had the power to do so satisfactorily. With regard, however, to its use and application, we trust that all difficulty is removed. The fact is, that any real cause of hesitation likely to arrest the learner consists, not in the use of *ne* to express the agent, but in that of *ko* to define the object of a transitive verb.

Numerals.

70. When a noun is accompanied by a numeral adjective, the plural termination *on* of the oblique cases is generally dispensed with. If the noun be of the third class, the inflected form in *e* is generally used.

a. Thus, تین سپاہی نی چار مرد کو مارا 'three soldiers beat four men.' We have reason to believe that the addition of the termination *on* would render the substantives more pointed or definite; thus *tīn sipāhiyon ne* would signify 'the three soldiers (aforesaid).' In the grammar prefixed to Dr. Gilchrist's Dictionary (London ed.), we have سو گھوڑا نوآب کی یہاں تھا 'a hundred horses were at the Nawwāb's,' which ought to be translated 'a hundred horse,' i. e. 'a troop or collective body of one hundred,' whereas, 'a hundred horses,' or 'a hundred boys,' will be سو گھوڑی and سو لڑکی *sau larke*.

b. Collective numbers add *on* to denote multiplication or repetition; as, سیکڑوں لڑائیان 'hundreds of battles;' thousands of cities.' Any numeral by adding *on* becomes more emphatic or definite; as, وي چاروں شخص 'those four persons.' Words expressive of time, as year, month, day, &c., add *on* in the nominative plural; as, برسوں گذری 'years have passed away.'

c. In Hindustani the conjunction, &c. is idiomatically omitted in such phrases as دو تین 'two (or) three,' دس بیس 'from ten (to) twenty.' A doubtful number is expressed by adding ایک to the numeral; as, آدمی دس ایک 'about ten men;' سو ایک برس 'about a hundred years.' To signify 'fold,' دس گنا 'two-fold;' دو چند 'two-fold;' دس گنا or چند 'ten-fold.' Distributives are formed by doubling the number;

as, دو دو 'two by two,' or 'two apiece.' Thus, suppose we wish to say, 'give these men three rupees each,' or 'three rupees apiece,' the Hindustani will be اُن آدھیون کو تین تین ریئی دو 'to these men, *three three* rupees give.'

Comparison of Adjectives.

71. We have already observed that adjectives in Hindustani do not admit of comparison by any regular and systematic terminations. The comparative degree is indicated by merely putting the standard of comparison in the ablative, and the superlative by prefixing to that the word *sab*, 'all.'

a. The comparative and superlative are to be inferred in general from the context, as the adjective has only one form, that of the positive or simple word, thus سخی سی سوم بھلا جو ترت دی جواب 'the miser is better than the liberal man if he (the miser) give an answer quickly.' It is obvious that if the standard of comparison should include the whole class spoken of, the adjective will express the superlative degree. Ex. سب ہنرون میں سی دو خوب ہیں 'of all accomplishments two are best' (viz. learning and the art of war).

b. To express the comparative degree, the particles اور *aur*, and زیادہ *ziyāda*, 'more,' may also be employed exactly as in French and English; as, وی لوگ کتوں سی زیادہ خراب ہیں 'those people are worse than dogs.' The adjective is sometimes doubled to express the superlative degree; as, اچھا اچھا 'very good;' but the words most commonly used and prefixed for this purpose are بڑا 'great, very;' بہت 'much;' حد 'beyond bounds;' نہایت 'extremely;' سخت 'very' (generally in a bad or disagreeable sense); and سا 'most, very,' which last is added. It is to be further observed that بڑا, though thus used apparently

as an adverb, agrees in gender and number with the substantive; as, وہ بڑا خراب لڑکا ہی 'he is a very wicked boy ;' and again, وہ بڑی خراب لڑکی ہی 'she is a very wicked girl.'

c. The particle سا *sā* (*se*, *sī*), when added to a substantive, converts such substantive into an adjective denoting similitude; as, کتا سا ناپاک جانور 'a dog-like unclean animal.' When added to an adjective, it seems to render the same more intensive, though frequently it is difficult to find for it an equivalent English expression; as تھوڑا سا پانی لی آؤ 'bring a little water ;' بہت سی ہتھیار وہاں تھی 'there were many weapons there.' When the comparison made by سا alludes to one thing out of many, it governs the genitive case; as in the sentence تمہارا بھی اُنہی کا سا جسم ہی 'you also have a body exactly like theirs ;' شیر کی سی صورت 'a form like that of a tiger.'

Use of the Personal Pronouns.

72. The personal pronouns, as in Latin, are very often merely understood, particularly before such tenses of the verb as possess distinct personal terminations; and as a general rule, the pronouns need not be expressed when the sense is quite clear without them, except it be by way of contrast or emphasis.

a. When the third personal pronouns become the object of an active verb, they are generally used in the second (or dative) form of the accusative; as, اُنکو مارو 'beat him ;' اُنکو بُلاؤ 'call them ;' اسی لیجاؤ 'take this away.' If, however, they are employed as adjectives, along with their substantives, they may be used in the nominative form; as, تم یہ بات سُنّتی ہو 'you hear this word.' With the conjunctive participle, they are elegantly used in the nominative form; as, یہ کہکر 'having said this.' Sometimes, though rarely, the nominative form may be

used when a dative follows ; as, مَيْنُ وَ تُجْهِيْ دُون ' I will give that to thee.' When the first or second personal pronouns are governed by an active verb, the dative form is always used ; as, وَ تُجْهِيْ مَارْتَاهِي or وَ تُجْهِيْكُو مَارْتَاهِي ' he is beating me ; ' مَيْنُ تُجْهِيْ (تُجْهِيْكُو) دِيكَهْتَاهُون ' I see thee.'

b. It may be observed that the personal, relative, and interrogative pronouns have two distinct terminations for the dative and accusative cases, viz. *ko* or *e* for the singular, and *ko* or *en* for the plural. Hence, when an active verb governs an accusative (second form) and dative at the same time, it will be easy to avoid a repetition of the termination *ko* by employing *e* or *en* in the one case, and *ko* in the other ; thus, مَيْنُ أُسِيْ تُمْكُوْ دُونْگَا ' I will give it to you ; ' قَاضِيْ نِيْ لِرْكِيْ كُوْ أُسِيْ سُپْرِدِ كِيَا ' the judge gave up the child to her.' In sentences of this kind, the accusative is generally put before the dative, but not always ; thus in the *Baitāl Pachīsī*, a very sagacious young lady says to her father, بِتَا جُو سَبْ گُن جَانْتَا هُوْ مُجْهِيْ أُسِيْ دِيجُو ' O father, whosoever may be acquainted with all the sciences, give me to him,' or ' bestow me upon him in marriage,' but then, in another part of the same work, we have a similar expression differently arranged, as بِتَا أُسِيْ مُجْهِيْ دِينا where the dative is placed first.

c. When the first and second personal pronouns are accompanied by a qualifying word, the genitive of the whole expression is made by *kā*, *ke*, *kī*, not *rā*, *re*, *rī*, and the pronouns are used in the inflected forms *mujh* and *tujh* ; as, مُجْهِيْ فَقِيرِ کَا ' of me wretched ; ' تُجْهِيْ دَانَا کَا ' of thee wise.' This oblique form is also used when the particle *sā*, *se*, *sī* is added to denote similitude ; as, تُجْهِيْ سَا عَقْلَمَنْد ' a sensible man like thee.'

d. In Hindustani, as in English, it is customary to address an individual generally in the second person plural, the singular being used in prayer to a deity, or to express familiarity or con-

tempt; but in the vulgar tongue they go a step further, and the speaker uses the plural ہم 'we,' when it really refers to no more than himself. This abuse has led to the necessity of adding the word لوگ 'people,' to denote a genuine plural, as *ham log*, 'we (people),' *tum log*, 'you (people).' Thus, ہم جانتی ہیں 'I know' (literally 'we know'); and if a real plural is meant, then they say *ham log jānte hain*; so, کتاب ہم کو دو, 'give me (us) the book.' To testify great respect, the third person must also be used in the plural when speaking of a king, saint, or any illustrious or respected man in general; as, وی سچ فرماتی ہیں 'he is speaking truth' (literally 'they, &c.'). When the plural is thus used for the singular, it is generally uninflected; but when a still higher degree of respect, or a more decided plural is intended, it receives the inflection; as, اُنہوں نی کہا 'they or he (his honour, majesty, &c.) said.'

e. This confusion of numbers may have given rise to the following idioms: ہماری تمہاری ہاتھ 'into our and your hands,' that is, 'into the hands of us two;' ہم تم چلینگی *ham tum chalenge*, 'we and you (i. e. *I* and *thou*) will go,' meaning, 'we shall go.' The speaker *politely* assumes precedence to himself; and when two different persons thus occur in a sentence, the verb agrees with the first person in preference to the second, and with the second in preference to the third; as, ہم تم جاوینگی 'we and you will go;' تم وی جاؤگی 'you and they will go.'

f. We here subjoin the rules laid down by Muhammad Ibrāhīm of Bombay respecting the *etiquette* of the pronouns.

"1. When the speaker and the person whom he addresses are of the same rank, each should speak of himself in the singular number, and address the other in the second person plural.

2. A person of superior rank may speak of himself in the plural number, but this is not considered to be polite, nor is it thought correct to address even the lowest rank in the singular number.

3. The pronouns of the third person may be used in the singular when speaking of any person in their presence, unless they be of superior rank, when they ought to be spoken of in the plural.
 4. When one person of rank addresses another of the same or superior rank, or speaks of him in his presence, it is most correct to make use of the respectful pronoun آپ, or the great man's title, or some respectful phrase, as خُداوند 'your honour,' حُضرت 'honour, highness, &c.,' and the like, with the third person plural (of the pronouns and verbs); and when an inferior addresses a superior, he ought at all times to use similar expressions of respect, suitable to the rank of the person addressed." We may further add, that an inferior at the same time speaks of himself in the third person singular, under the appellation of غُلام 'your servant' or 'slave;' فِدْوِي 'your devoted;' بَنْدَه 'your bondsman;' مُخْلِص 'your sincere friend,' &c.

g. In a narrative of what has been said, the same words are given which are supposed to have been used by the person whose speech is reported. Ex. 'he said he should go next day,' اُس نے کہا کہ میں کل جاؤں گا lit. 'he said, I will go to-morrow.' So in the sentence, 'he told me to go home,' اُس نے کہا کہ گھر جاؤ, lit. 'he said, go home.' This idiomatic use of the pronouns, and consequently of the persons and tenses of the verb, is well worthy of the student's attention. It is perhaps that point in which the Hindustani differs most widely from the English, as will be seen in the following sentence, which to save room we shall give in the Roman character. *Kal main ne āp ke bete ko shahr meri dekhā, wuh yahān āyā chāhtā thā tum se milne ko, par kahā ki ghorā merā mar-gayā, aur hamen ishāra kiyā ki āp se zāhir karnā ki apnī pālkī mere waste bhej-denā; fil, hāl jo tumhārī palkī maujūd na ho, to mukhliṣ apnī pālkī uske waste bhej-degā.* 'I saw your son yesterday in the city, he wished to come here to see you, but mentioned that his horse was dead, and desired me to tell you to send your pālkī for him; if your

pālkī be not now at hand, I shall despatch mine for him.' From the preceding sentence it will appear that considerable attention and experience will be necessary before the student can readily apply the pronouns agreeably to the rules of grammar, idiom, and *etiquette*, which last is a point of great importance among the Orientals.

Use of the Possessive apnā.

73. When there occurs in the complement of a sentence a possessive pronoun belonging to the nominative or agent, such possessive is expressed in Hindustani by اپنا apnā (-ne or -nī).

a. We may define the complement of a sentence in general, as that portion of it which in English follows the verb; thus, in the sentences, 'he returned to his house,' 'he was doing his business,' the phrases 'to his house,' and 'his business,' form the complement. Again, in each of these, the possessive pronoun *his*, if it refers solely to the nominative *he*, will be expressed by *apnā* in Hindustani; as, وہ اپنی گھر پر آیا and وہ اپنا کام کرتا تھا; but if the pronoun *his* refers to another person, then it will be expressed by اُسکا uskā (-ke, -kī); for instance, وہ اُسکی گھر آیا 'he came to his house,' meaning not his own house, but the house of some other third person.

b. When the nominative of a sentence consists of the first or second personal pronoun, and its possessive occurs in the complement, the matter admits of no hesitation; as, 'I am going to see my father;' 'we have seen our new house;' 'you are destroying your health;' in all of which *apnā* would be used for 'my,' 'our,' and 'your,' respectively. In the use of the third person, however, the English language is liable to an ambiguity, for example, the sentence 'he was beating his slave' has two meanings; it might be his *own* slave, or another man's. The Hindustani is much more explicit; 'his own slave' would be expressed by *apne ghulām ko*, and 'another man's slave' by

uske *ghulām* *ko*; hence, as a practical rule, if the possessive in the complement of a sentence denotes *own*, it will be expressed in Hindustani by *apnā* (*ne*, *nī*). Sometimes, *apnā* is elegantly repeated, to denote separation or distinction; as follows, *وی دونون اپنی اپنی گھرگئی* 'they both went, each to his own house,' whereas *apne ghar* would merely denote 'their own house,' as common to both.

c. It is needless to add, that if a possessive pronoun occurs in the nominative part of a sentence, the use of *apnā* is inadmissible; as, *میں اور میرا باپ اپنی ملک میں جائیں گی* 'I and my father will go to our own country.' Here *main aur merā bāp* is the nominative of the sentence, and *apne mulk men* is the complement; in the former, the regular possessive *merā* is used, and in the latter, *apnā*, according to our rule above stated.

d. When in the first clause of a sentence there occurs the conjunctive participle, the possessive in it will be *apnā*; as, *میں اپنی باپ کو ساتھ لیکر اپنی ملک میں جاؤں گا* 'I, having taken my father with me, will go to my own country.' Here, the use of *apnā* is strictly according to rule, for the sentence is equivalent to 'I will take my father with me; and I will go to my own country.'

e. We occasionally meet with *apnā* used irregularly instead of the other possessives; as, *اپنا بھی مِزاج بہک گیا* 'my own disposition even was led astray.' (*Bagh o Bahār*, p. 21.) In ordinary discourse, according to Dr. Gilchrist, we may hear *جو اپنا بیٹا ایسا کرتا* 'if my son had done so.' Lastly, *apnā* is used substantively in the general sense of 'one's people, friends, &c.,' like the Latin expression '*apud suos*;' thus, *وہ اپنون کی پاس آیا - پر اپنون نی اُسی قبول نہ کیا* 'he came to his own, but his own received him not.'

Demonstrative Pronouns.

74. The demonstratives *یہ* *yih*, 'this,' and *وہ*, *wuh*,

‘that,’ together with their plurals, are sometimes used in the same sense as our definite article ‘the.’ They are applicable to both genders, and agree with their substantives in case, and generally in number.

a. We have seen it stated in some grammar, ‘that a demonstrative pronoun in the singular may be used with an Arabic plural,’ &c., from which the reader is left to infer that it is not used with any other plural. Now the fact is, that *yih* and *wuh* are frequently used with any plural, and represent the plural even without the substantive; as, *بَنْوَنْ بَنَوْيِيْ جَاكِمْ كَيْ پَاسْ گَئِيْ* ‘these two brothers went to the magistrate;’ and again, *وَ بَهْ طَرِيقْ خَيرَاتْ كَيْ كُچَهْ دِيتِيْ هَيِّنْ* ‘they by way of alms give something.* It would be needless to multiply examples, as they may be met with in any author. We have reason to believe, however, that when the singular is thus used, it is either to denote a collective group, or in a disrespectful sense; on the same principle that the plural is applied to one person to denote respect or reverence.’

Interrogatives.

75. The interrogative *کون* *kaun*, when used by itself, generally applies to persons, and *کیا* *kyā* to irrational or lifeless beings; but if the substantive be expressed, *kaun* will agree with it adjectively in case and number, whereas the inflection of *kyā* is never used adjectively.

a. For example, in the phrase *کون ہی* ‘who is there?’ the inference is, ‘what person?’ so, *کیا ہی* signifies ‘what (thing)

* Here is another instance of a feminine preposition requiring the genitive in *ke*, agreeably to what we stated page 98, a. The example is from the *Bāgh o Bahār*, p. 144. It is the reading of half-a-dozen different copies (two of them manuscript), as well as of the Calcutta edition, 1836, printed in the Roman character.—D. F.

is it?' At the same time we may not only say 'کون مرد' 'what man?' 'کون چیز' 'to what man?' but also 'کون کس' 'what thing?' 'کیا چیز کا' 'of what thing?' We can also say, 'کاہی چیز' to denote 'of what thing?' but we cannot say 'کاہی چیز کا' to denote 'what thing.' The oblique form *kāhe* is used only as a substantive; as, 'کاہی کی گھری' 'a watch of what (substance, &c.)?' the answer to which may be 'سوئی کی' 'of gold,' &c. Sometimes, *kyā* is applied to a person or thing by way of exclamation; as, 'کیا بات' 'what a rogue!' 'کیا حرامزادہ' 'what an affair!' When *kyā* is repeated, it seems to convey the idea of 'what various?' as, 'کیا کیا عجائب' 'what various wonders?' Sometimes, *kyā* is used as a conjunction, meaning 'whether,' 'or;' like the Latin *sive*; as, 'کیا باغ کیا کھیت میں' 'whether in the garden or in the field.'

b. The interrogative is used for the relative in such sentences as 'میں جانتا ہوں کہ کون ہی' 'I know who it is.' Also adverbs derived from the interrogative (vide page 69) are in a similar manner substituted for those from the relative; for instance, 'میں نہیں جانتا ہوں کہ وہ کب جائیگا' 'I do not know when he will go.'

c. Sometimes a question is used to denote negation or surprise; as, 'اُتنا مُلک جو لیا تیری کس کام آویگا' 'all the territory which thou hast taken will be of no use to thee;' and again, 'کہاں راجا کا بیٹا کہاں یہ شہرہ' 'where is the king's son, and where this report?' meaning the king's son has nothing to do with this report.

Relative and Correlative.

76. Strictly speaking, the Hindustani does not possess a relative pronoun corresponding with our 'who,'

‘which,’ and ‘that,’ and as this want is a source of much perplexity to the learner, we shall endeavour in the following paragraphs to explain fully how the place of the relative is supplied.

a. In page 29 we have given the declension of جو and سو which from want of a better term we called *relative* and *correlative*, respectively. The word جو signifies ‘he who,’ ‘she who,’ or ‘that which,’ and refers, not to an antecedent, like our relative ‘who,’ but to a noun following, like our words ‘whosoever,’ ‘whatsoever,’ ‘whoso.’ Hence جو usually begins the sentence, and is followed in a second clause by سو and the use of the two together generally forms a substitute for our relative pronouns ‘who,’ ‘which,’ and ‘that,’ as will be seen by the following examples ; سو راجا نی بہت پسند کئی تھی - جو گھوڑی تُم نی بیا جی تھی - سو سب سچ ہی تھی ‘the king much approved of the horses which you sent,’ literally, ‘what horses you sent, the king much approved of the same ;’ جہان گنج تھان مار - جہان پھول تھان خار ‘that is all true which you have said,’ literally, ‘whatever you have said, that is all true.’ In like manner, the relative and correlative adverbs usually accompany each other ; جہان گنج تھان مار - جہان پھول تھان خار ‘Where the treasure is, there is the snake ; and where there is a flower there is a thorn.’

b. Sometimes, the remote demonstrative may be used instead of the correlative, both pronominally and adverbially ; as follows, جسکی دیغ اُسکی تیغ ‘he who has the pot has the sword’ (he who pays best, is best served) ; جیسا دوگی ویسا پاؤگی ‘as you shall give, so shall you get.’ In the following sentence, the demonstrative adverb وہاں is used ; whereas in a few sentences before, the author uses the correlative تھان for the same expression (vide Selections in Devanāgarī, page 8, lines 3 and 10) ; جہان ننانوی گپڑی دُوڈہ کی ہونگی - وہاں ایک گھڑا پانی کا کیا جانا جائیگا ‘where there shall be ninety-nine pitchers of milk, how will

a single pitcher of water be there discovered ?' We may here at the same time see the negative effect of the question, as the speaker means that 'there is no chance of detecting one pitcher full of water among ninety-nine of milk.'

c. The conjunction *کہ* frequently accompanies the relative, and sometimes occupies its place entirely; as in the phrases,

‘جو اُذیت کہ ہم کو پہنچی ہی جاڑ میں نہ لاویں’ ‘let us not bring into mind the trouble which has come upon us;’ so also, ‘دانا وہ ہی کہ کام سی پہلی انجام کار کو سوچی’ ‘he is a wise man, who before the commencement thinks of the end of his work;’ ‘وہ شخص کہ جس نی جٹ لکھا’ ‘the man who wrote the letter.’ Sometimes, the demonstrative is substituted, in imitation of the Persian; thus, بُخانہ ہی کہ اُس میں کئی بُت سونی کی ہیں ‘there is a temple in which there are several idols of gold.’

d. In many instances the relative *جو* corresponds with our 'who,' 'which,' or 'that,' but the student must be careful not to consider this as a rule, for it is only the exception; as follows, دو روٹی جو بیتی کھاتی ہیں ‘the two loaves which my children eat.’ Here the word *جو* is not put first, because there is another word *دو* already used to define *roṭi*; but suppose the sentence were 'the bread which I ate was very good,' we should have to say in Hindustani, ‘jo roṭi main ne khā, so (or *wuh*) bahut achchhī thi.’

Indefinites.

77. The indefinite *کوئی* *ko,i*, 'somebody' or 'anybody,' when used alone, refers to a person, whereas *کچھ* *kuchh*, 'something,' 'any thing,' refers to matter in general. As an adjective, however, *ko,i* may agree with any substantive, as, کوئی آدمی ‘any or some man,’ کوئی چیز ‘any or some thing.’ *کچھ* is seldom applied to persons

in the nominative, but in the oblique cases ; *kisi* or *kisū* seems to be equally applicable to persons or things.

a. The indefinites *ko,ī* and *kuchh*, as well as the numeral *ek*, 'one,' frequently supply the place of our articles 'a,' 'an,' or 'a certain ;' as, ایک دانشمند کسی شهر میں وارد ہوا, 'a sage arrived in a certain city ;' کسی وقت ایک شیر بیمار پڑا, 'on a certain time a tiger fell sick.' The indefinite article frequently occurs more than once at the beginning of a story, and it is a point of good taste to use *koi* and *ek* alternately, as in the preceding examples, so as to avoid the clumsy repetition of the same word. The emphatic particle *ری* *ī* or *ہی* *hī* may be affixed to many of the pronouns ; as, آپ ہی 'my (your, &c.) own self ;' یہی 'this same ;' وہی 'that same.' Also in the oblique cases اسی, اُسی &c., as in اسی کو, اسی کو 'to this or that self-same person or thing.' Sometimes ہیں is added with the same effect.

Concord of the Verb with the Nominative.

78. As a general rule, the Hindustani verb agrees with its nominative in number, person, and gender, subject, however, to the following exceptions : 1. To mark respect, a singular nominative has a verb in the plural ; 2. If the nominative consist of different irrational objects in the singular number, they may take a singular verb ; 3. If the nominatives be of various genders, the verb takes the masculine form, or agrees with that next to it ; Lastly. If the verb be transitive, and in any tense formed of the past participle, the nominative assumes the case of the agent, and the verb follows a special rule already illustrated, p. 103, No. 69, &c.

a. We shall here add a few examples in illustration of the preceding rule, embracing as it does the whole subject of verbal

concord, which differs in some respects from that of the European languages. Thus, وہ ناچتی ہی 'he is writing ;' وہ لکھتا ہی 'she is dancing ;' وی بولتی ہیں 'they (males) are talking ;' and وی گاتی ہیں 'they (females) are singing.' The following examples refer to the exceptions : 1. بادشاہ دیکھ کر آبیدیدہ ہوی 'the king having seen (this), became tearful ;' or 'wept ;' where the verb ہوی is plural, expressive of respect to 'the king,' which is in the singular nominative. In like manner we have مُناسِب نہیں کہ جہاں پناہ عاجِزی کریں 'it is not proper that your majesty should submit.' 2. In the following sentences we have two nouns in the singular number, coupled by a conjunction, whilst the verb is in the singular, agreeing with the nearest noun ; as, ابی بیل اور گھوڑا پہنچا ہی 'the bullock and horse have just now arrived ;' آخِر کار فریب کا نلت اور رسوائی ہی 'the end of deceit is contempt and infamy.' 3. Several nouns of different genders occur in the next two sentences, but the verb takes the masculine plural in preference to the feminine ; as, اُسکی ما باپ بھائی تینوں اُسکی شادی کی فکر میں تھی 'her father, mother, and brother were all three meditating the accomplishment of her marriage ;' اُسکی ہاتھی اونٹ گاڑی لادی جاتی ہیں 'his elephant, camel, and carriage are being loaded.'

Government of Verbs.

79. In this department the Hindustani differs very little from the English. Actives or transitives naturally govern the accusative case, which, as we have shewn, is generally like the nominative, and sometimes like the dative (vide p. 100, No. 67).

a. Causal verbs, verbs of clothing, giving, &c., may be considered as governing two accusative cases, or the accusative and

the dative; as, 'لڑکی کو کھانا کھلا کر گھر جاؤ' 'having given the child food, go home; 'اُسی پہنچا' 'put on him these clothes; 'and 'اُسکو ایک روپیہ دو' 'give him a rupee.'

b. Some neuter verbs, as آنا 'to come,' بُننا 'to become,' جاہنا 'to suit,' پہنچنا 'to fall,' پہنچنا 'to arrive,' to become,' 'to be desirable,' رہنا 'to remain,' سوچنا 'to appear,' لگنا 'to unite,' ملنا 'to meet, to occur,' and ہونا 'to be,' govern the dative case, and are frequently used impersonally; as follows, مُجھی میں اس بات شہبہ ہی 'I feel compassion; ' مُجھی رحم آتا ہی 'I have some doubt in this matter; ' ہم کو چاہی کہ وہاں جاویں 'it is desirable that we should go there.' We may here observe that the form چاہی from *chāhnā*, is frequently used impersonally in the sense of 'it is proper,' 'it is fit; ' like the Latin *debet*, *oportet*. When thus employed, it governs the dative of the person, and either the past participle or the aorist of the accompanying verb, as in the preceding example, which might also be expressed ہم کو جایا چاہی 'we must go.' Sometimes, it may be used personally; as, تم کیا چاہی which may mean 'what is proper for you,' or 'what do you require,' &c. We could in this way say ہم کو وہاں جانا چاہی 'you must go there,' or 'to go there behoveth thee.'

c. Verbs meaning 'to sell,' or implying 'gain,' have ہاتھ 'hand,' connected with them; as, تم نی کسکی ہاتھ بیچا ہی 'to whom have you sold it?' وہ کام بہت مُحنت سی ہاتھ آیا 'that business was accomplished with great difficulty; ' in like manner, اُسکا ایک پھول تھقہ ہاتھ آیا 'he gained a flower as his prize.'

d. Verbs which in English require 'with,' 'from,' or 'by' after them, govern the ablative, and those which require 'in,'

'within,' 'into,' the locative case; as in the following sentence: بہتر یہ ہی کہ اسکی دوستی کی وسیلی سی دشمنوں کی ہاتھ سی چھوٹوں 'this is better, that by means of his friendship I should escape from the hand of my enemies;' in like manner, اگا 'وہ اپنی گھر میں جا کر دلماں سوچنی لگا' 'going into his house, he began to think within himself.' Verbs of fear and caution require the ablative case; as, شاید وہ تم سی ڈرتا ہی 'perhaps he is afraid of you;' عاقل حرامزادوں سی خبردار رہتا ہی 'the sage keeps on his guard against reprobates.'

Tenses of the Root.

80. We have already given the general signification of each tense, in the various paradigms of the verb, pp. 45 to 60. We shall now, following the same order, briefly notice such peculiarities as some of them present. The reader will recollect that they are three in number,—the aorist, future, and imperative, of which the aorist is the most important, on account of its extensive use and application.

a. The *Aorist* generally corresponds with the present subjunctive of the Latin, or what in English grammar goes under the name of present potential; hence the conjunctions کہ and تاکہ 'that,' 'if,' 'although,' 'until,' جب تک 'until,' اگرچہ 'although,' 'if,' 'lest,' generally require the use of this tense after them; as, اگر میں چاہوں کہ جب تک میں آؤں وہ تھہری تو تجھی کیا؟ 'if I desire that he should stay till I come, what is it to thee?' It further implies possibility or obligation; as in the sentences, کرو آج جو کچھ ہو سکی وہی کرو 'whatever it may be possible to do to-day, that do;' ہمیں اُمید ہی کہ یہ کام سرانجام ہووی 'our hope is that this business may be brought to a conclusion;'

جو بادشاہ ایلچی کسی جگہ بیا جی - چاہئی کہ وہ اپنی قوم میں سب سی 'if a king sends an ambassador to any place, it is desirable that he should be the wisest and the most eloquent man of his tribe.' When the power of doing a thing is designed to be expressed, the verb سکنا 'to be able,' is used in all its parts, with the root (or sometimes the inflected infinitive) of the principal verb ; as, وہ جا نہیں سکتا ہی or less frequently, وہ جانی نہیں سکتا ہی 'he cannot go.'

b. The aorist is very frequently employed to denote present time when general and unrestricted, hence it is used much in proverbial expressions, with which the language abounds ; as, پاپی کا مال اکارتہ جائی 'the wealth of the wicked goes for nought.' It also expresses time future or past, conditionally ; as, اگر پاوی گلی تیری تو بلبل گلستان بھولی 'if the nightingale find thy abode, then will the rose-garden be forgotten ;' or, 'if the nightingale found thy abode, then would the rose-garden be forgotten.' On the subject of this tense, Muhammad Ibrāhīm has given several sound remarks in his grammar, already alluded to p. 61, &c. He gives it the name of 'future of the subjunctive or potential mood.' We have discarded the term *mood* altogether, as utterly inapplicable to the Hindustani language, and infinitely more perplexing than useful. Lastly, the aorist is sometimes accompanied by the present auxiliary tense هون, &c., page 44, the precise effect of which it is difficult to determine ; as, جسودا کہی ہی 'I may speak ;' میں کہوں هون 'Jasodā is or may be saying.'

c. The *Future* presents few peculiarities, save that in respectful language it is often employed for the imperative, and occasionally for the aorist ; as, صاحب عنایت کر کی مجھی ایک کتاب دینگی 'have the kindness, Sir, to give me a book ;' so likewise,

I مَيْنَ سَمْجَهْتَا هُونَ كِه جُو كُچْهَ وي كَهْتِي هَيْنَ - سُو حَسْدَ سِي هُوكَا
 am thinking that whatever they say may be from envy.' Our *Second Future* or *Future Perfect* is formed by the future of مَيْنَ كَهَا چُكُونْگَا 'to finish,' to the root of the verb; as, مَيْنَ كَهَا چُكُيْكَا 'I shall have eaten,' وَهُ كَهَا چُكُيْكَا 'he will have eaten,' &c.

d. The *Imperative* is confined in its application, strictly speaking, to the second person, singular and plural. The honorific form addresses itself as to a third person by way of respect; as, هَمْكُو مُعَافَ كِيْجَهْيِي 'be silent,' اَدْهَر آُو 'come hither,' چُب رَهُ 'pardon me,' or 'may he pardon me.' It is not considered polite to use the second person singular of the imperative to any one, however low his condition. The adverb مت is applicable to the imperative mood alone, & is applied to it in common with the other modes, نَهْيِنْ is never used with it; as, بَهُولِيُو مت 'don't forget,' آيَا نَكْر 'don't do so.' The imperative mood is sometimes used idiomatically, as in the following expressions: هو تو هو 'perhaps it is,' or 'it must be;' آُو تو آُو 'come, if you mean to come.'

Tenses of the Present Participle.

81. Of these, the *Indefinite* claims most attention. The name and signification given to it in most grammars, is 'Present Indefinite Tense.' The epithet of *present* is misapplied, as the tense generally refers to the *past*.

a. Among the tenses of the present participle, the *Indefinite* holds the same rank that the aorist does in those derived from the root. Its most ordinary significations are, first, to denote *conditional past time*, in which case it is generally preceded by اَكْرَ or 'if,' and followed by تو 'then;' as in the sentences, اَكْرَ وَهُ آتا تو كُچْهَ نُقْصَانَ نَهْ هو تا 'if he had come, then there would have been no loss;' if I had

spoken, he would not have regarded what I said,' or 'if I should speak, he would not regard.' So in the *Bāgh o Bahār*, p. 71 :

بُرْهِیا بولی کہ اگر ہماری دن کچھ بھلی آئی - تو حاتم کو کہیں ہم دیکھ پاتی - اور اُسکو پکڑ کر نوْفَل کی پاس لیجاتی - تو وہ پانچ سو اشْرَفی دیتا - اور ہم آرام سی کھاتی - اس دُکھ دھنْدھی سی چھوٹ جاتی 'If our days were at all lucky, then we should have somewhere found Hātim, and having seized him, we should have carried him to Naufal, then he would have given five hundred ashrafis,' &c. The conjunction is frequently omitted in the former or latter part of the sentence, and sometimes in both; as, 'اگر میں جاتا اُسی خوب مارتا or میں جاتا تو اُسی خوب مارتا 'had I gone, I should have beaten him soundly;' in like manner, 'میں ہوتا گھوڑا چھوٹنی نہ پاتا 'had I been present, the horse should not have been allowed to escape.'

b. In the second place, the indefinite is employed to denote continuative past time, or to express an act or event that was habitual; as the reader may observe in the following passage :

جب جواری چیتا تب ایسا غافل ہو جاتا کہ کوئی اُسکی کسٹری اُتار لیتا توبھی اُسی نہ معلوم ہوتا 'When the gamester used to win (jīttā) he used to become (ho-jātā) so careless, that any one might take off (utār letā) his clothes; then even it would not be (na hotā) known to him.' In like manner, *Bāgh o Bahār*, p. 9 : ساری رات دروازی گھروں کی بند نہ ہوتی - اور دوکانیں بازار کی کھلی رہتیں - راہی مسافر جنگل میدان میں سونا اچھالتی چلی All night the doors of the house used not to be fastened, and the shops of the market used to remain open; the travellers used to go along,' &c.

c. The indefinite is occasionally used for the present by omitting

the auxiliary ; as, وہ کیا کرتا 'what is he doing ?' The student must be careful, however, *not* to fancy that this tense corresponds with our present indefinite, as some of our grammars inculcate. Its use as a present tense is the exception, not the rule.

d. The *Present Tense* is used to express both the precise point of time when the action takes place, and also to denote a continuous or habitual state or action ; hence it corresponds with both our forms of the present tense ; as, وہ گھر جاتا ہی 'he is (now) going home ;' but in the sentence وہ رات کو ہمیشہ گھر جاتا ہی it must be translated 'he always goes home at night.' The present is frequently used for the future, when it is meant that the action will be done quickly ; as, میں جلد کھانا لاتا ہوں 'I am bringing (shall bring) the dinner quickly.'

e. In vivid descriptions, when the narrator represents a past occurrence in the same manner as he or the person of whom he speaks originally saw it, and as if it were still apparent to the view, the present is frequently used ; as in the following passage :

جب اُس درخت کی پاس پہنچا دیکھا کہ ہر ایک ڈالی میں اُسکی سیکڑوں سر آدمیوں کی لٹکتی ہیں - اور اُسکی نیچی ایک تالات نہایت خوش قطعہ ملتبہ ہی - اور اُسی کا پانی جنگل کی

طرف چلا جاتا ہی 'When he arrived at the tree, he saw that on every branch of it are hanging hundreds of human heads ; and under it is a beautiful tank full of water, and the stream of it is flowing towards the desert.' In such instances the past tense may be used, but it is less animated and impressive ; as,

وہ اُس درخت کی ترددیکٹ گیا تو کیا دیکھتا ہی کہ اُسکی تلی ایک سل سنگ مرمر کی دھری ہی 'he went near the tree, and what does he see but a marble slab was placed at the bottom of it.'

f. The *Imperfect* denotes a past action in progress, and corresponds with our own compound tense formed in a similar manner; as, وہ لکھتا تھا 'he was writing.' In most of our English grammars, the indefinite past tense is very improperly called the imperfect, as 'he wrote,' 'he spoke.' It is needless to state that these expressions in Hindustani must be rendered by انسنی کہا and انسنی لکھا that is, the simple past, of which we shall say more immediately.

g. The tense called the *Present Dubious* (page 52) is generally employed to denote a future action of uncertain occurrence; as, میں مارتا ہوں (perhaps) 'I may beat,' or 'be beating;' so in *Bāgh o Bahār*, p. 38: وہ اپنی جی میں کیا کہتا ہوگا : 'What will he (or may he) be saying in his own mind?'

Tenses of the Past Participle.

82. The main peculiarity in the use of these is, that when the verb is transitive, the nominative must be put in the case of the agent, as explained p. 103, &c.

a. The *Past Tense* corresponds with what is improperly called the imperfect in most English grammars; as, وہ چلا گیا 'he went away;' تم نی لکھا 'you wrote;' which expressions, though indefinite as to time, convey the idea of a complete or perfect action; hence the absurdity of calling it the imperfect tense. In addition to its common acceptation, it is sometimes used with a present, and sometimes with a future meaning; as in the following:

جو وہ ملی تو ہماری جان رہی نہیں تو گئی 'if she is found, then my life remains; if not, it is gone;' جو بویا سو کاٹا 'what he sows, that he reaps.' We have already stated that the present is sometimes used for the future to denote speed; the past is employed for the same purpose. Thus a man says to his servant, پانی لاؤ 'bring water,' and the answer will probably be لا یا خداوند 'bring water.'

‘I have brought it, Sir,’ meaning, ‘I will bring it immediately.’ It is sometimes applied in an idiomatical manner; as, هوا تو هوا ‘if it be so, why be it so.’

b. The verb ‘to be’ has, in Hindustani, two tenses expressive of the past, viz. تھا ‘was,’ and هوا ‘was’ (or ‘became’), which may often be translated by the same word into English. In many cases these appear to be synonymous in their application; the student, however, must pay particular attention to the following rule. تھا is used in reference to simple existence at a distant time or particular place, while هوا is applied to time or circumstances less remote, in the sense of ‘became;’ as follows: اُس ملک میں ایک پادشاہ تھا ‘there was a king in that country;’ وہ حیران هوا ‘he was (became) confounded.’ In short, تھا denotes permanent existence, and هوا that which was, or became existing, through circumstances generally stated in, or easily inferred from the context.

c. The *Perfect* answers to the perfect tense in English, being used to denote an action newly past and finished; as follows, میں نی پہل کھایا ہی ‘my brother has arrived;’ میرا بیٹا ہی پہنچا ہی ‘I have eaten fruit.’ Sometimes it is used with adverbs of time, in a manner that cannot literally be rendered in English; as, میں کل وہاں گیا ہوں ‘I have gone there yesterday,’ for ‘I went there yesterday.’ In this case, the usage of the French ‘je suis allé,’ would have come nearer the Hindustani.

d. The *Pluperfect* in English will generally be expressed by the pluperfect in Hindustani, representing a thing not only as past, but as prior to some other event; as in the sentence, اُسکی پہنچنی کی آگی میں نی خط لکھا تھا ‘I had written the letter previous to his arrival.’ But the converse of this rule does not hold, the pluperfect being frequently used in Hindustani where in English we employ the simple past; thus in Story

17, a learned Kāyath orders his slave to get up during the night, and see if it rains. The slave, feeling himself very comfortable where he was, concludes, without getting up, that it does rain ; and gives the following ingenious process of reasoning :

بِلَّيْ آئَيْ تَهْيَ - مَيْنَ نِي اُسْكُو تَقْوَلَا تَهَا - بِعِيْغِيْ تَهْيَ 'the cat came in, I put my hand upon her, she was wet' (*ergo*, it rains); but the literal meaning is, 'the cat had come in, I had put my hand upon her, she had got wet.' The general rule is, that when one definite past event precedes another past event in point of time, the former is expressed in the pluperfect. It may happen that the latter of the two events is not expressed, but merely passing in the mind ; as in the above example, where the slave might have added, as he no doubt meant, 'thence, I ascertained that it was pouring,' which would have completed the chain of reasoning.

e. The tense called the *Past Dubious* (p. 52), formed of the past participle and the aorist or future of هونا is used to express remote probability past or future ; as in the following examples :

مَيْنَ نِه جَانْتَا هُونَ كِه وَهْ كَهَانَ گِيَا هُوْگَا 'I know not where he may (or will) have gone ;' on the way, you must have met with much difficulty.' The *Past Conditional* (pp. 52, 53) is of very rare occurrence, and is understood to express the event in a more remote manner than the Indefinite (p. 46) ; thus, اگر مَيْنَ نِي پَنْجِزَا کَهُولَا هُوتَا تو وَهْ اُرْ جَاتَا 'if I had opened the cage, then it would have flown.' A kind of expression like the *Paulo post futurum*, is expressed by چَاهَنَا 'to desire,' with the past participle of another verb ; as, وَهْ مَرْنِي چَاهَتَا هَيْ 'he is about to die,' 'is dying,' or 'will soon die.' There are also other ways of expressing the same idea : وَهْ مَرْنِي کَا هَيْ or وَهْ مَرْنِي وَالَّا هَيْ or وَهْ مَرْنِي پَرْهَي.

Infinitive.

83. The infinitive is used as a substantive to denote the state or action of the verb ; it is frequently used

for the imperative, and occasionally it is employed adjectively in connection with a substantive.

a. All *Infinitives* used as substantives or adjectives are subject to inflection like nouns of the third class ; thus, اُسکا جانا مُناسب ہی 'his departure is proper ; this is the very time for taking revenge ;' or وہ گھر دیکھنی کو آیا 'he has come to see the house.' The infinitive is often used as an imperative, and as such it may even have the negative *mat* before it ; as, 'ہرگز قسم نکھانا 'swear not at all ;' وہاں مت جانا 'don't go there,' or 'you must not go there.' Sometimes it is used with the verb *ہونا* instead of the regular tenses of the verb which it represents ; as follows, کس مُلک سی آتا ہوا 'from what country are you come ?' instead of کس مُلک سی آئی ہو. It is also used with the verb 'to be,' like the Latin gerund, to denote necessity or obligation ; as, تم کو وہاں جانا ہوگا, 'you must go there ;' so, likewise, آخر ایک روز مرننا ہی - اور سب کچھ چھوڑ جانا ہی 'one must die (*moriendum est*) some day at last, and must give up every thing.'

b. Sometimes the infinitive, together with its complement (that is, the noun which it governs, along with its circumstances), may form the subject or predicate of a proposition ; as follows, پادشاہوں کی حضور میں بی سبب دانت کھوٹنی ادبی باهر ہیں 'to laugh (lit. to display the teeth) in the presence of kings is unmannerly.' In the following sentence from the *Khirad Afroz*, both the subject and the predicate are of this description : لڑکوں کو کمینوں کی صحبت میں رکھنا خراب کرنا ہی 'to keep children in the society of the vile, is to effect their ruin.' When an infinitive thus used has a feminine noun for its complement, it generally agrees adjectively with the substantive (like the

Latin participle in *dus*) by changing نا into نی or نین ; thus, مین نی تھاری زبان بولنی نہیں سیکھی I have not learned to speak your language; 'نشتر پر انگلی رکھنی مُشکل ہی' 'it is hard to put one's finger on a lancet.' So, in the *Bāgh o Bāhār*, p. 32 : ای صاحب ! اگر تم کو آیسی ہی نا آشنا ی کرنی تھی - تو پہلی دوستی اتنی گرمی سی کرنی کیا ضرور تھی ؟ 'O, Sir, if it was your intention thus to act the stranger, then where was the necessity of previously tendering your friendship with such ardour?' Here the infinitive *karnī* agrees with *nā-āshnā,ī* and *dosti* in the feminine gender ; so, p. 35, 'تکلیف مہمان کو دینی خوب نہیں to give trouble to one's guest is not proper.' Sometimes (though rarely) the infinitive does not agree with the feminine noun which it governs ; as may be seen in the following sentence : دنیا کی واسطی بہت سمجھت کرنا فی الواقع زیادہ دوڑنا ہی ناچیز پر 'to do much for this world is in fact much-ado about nothing.' If the infinitive, with the feminine noun which it governs, be not the subject or predicate of a sentence, this concord does not hold between the infinitive and the word which it governs ; as, ایک بُرہا اور اُسکی بُرہیا لکڑیاں توڑنی کی واسطی آئی - اور لکڑیاں چنی لگی 'an old man and his wife came to cut wood (sticks), and began to gather sticks.' Here the infinitives *tornā* and *chunnā* do not agree with *lakriyāni*, because they are neither subject nor predicate to a sentence. We have been rather diffuse in explaining this peculiarity of the infinitive, because the rule respecting it, as given in most grammars, is, to say the least of it, unsound. It runs thus : "The termination نی is used with certain verbs or with post-positions ; نین (nī), نین (nīn), or نیان (niyān), when a feminine noun singular or plural is the object of the verb ; and نا in all other cases !" We have just shewn from the best authority, that *ne* is used when there is

neither “a certain verb” nor “post-position” in the case, and that *nī* is not necessarily used at all times when “a feminine noun is the object of the verb.”

c. The inflected infinitive with *kā* (*ke* or *kī*) is also used adjectively in a sense somewhat like the Latin participle in *turus*; as میں عجم نہیں چانی کا ‘this cannot be;’ پہ ہوئی کا نہیں، ‘now I do not mean to go to Persia’ (*non sum iturus*); so, میں نہیں مانی کا ‘I am not the man to believe.’ Lastly, the inflected infinitive is used with لگنا when it means ‘to begin;’ with دینا ‘to grant leave;’ and with پانا ‘to get leave;’ as, ہم کو جانی دو، ‘allow us to go;’ وہ کہنی لگا، ‘he began to say;’ وی آئی پانی ہیں، ‘they are allowed to come.’ The verb ‘to go,’ may also govern the inflected infinitive of another verb (*ko* being understood); as, وی کھیلنی گئی ‘they went to play.’ The verb سکنا ‘to be able,’ generally governs the root of another verb, but it is often used with the inflected infinitive, particularly when accompanied by a negative particle; as, میں چل سکونگا ‘I shall be able to move;’ وہ چلنی نہ سکتا تھا ‘he was not able to move;’ میں بولنی نہیں سکتا ‘I cannot say.’ Lastly, the verb *honā*, denoting obligation, may govern the inflected infinitive; as, تمکو لکھنی ہوگا ‘you must go;’ تمکو جانی ہوگا ‘you must write.’

Participles.

84. The present and past participles, when used participially and not forming a tense, generally add هوا (p. 47), and agree like adjectives with the noun which they qualify. In many instances they are used adverbially in the masculine inflection, or, more strictly speaking, they are verbal nouns in an oblique case.

a. The following examples will illustrate what we have just

stated regarding the participles when accompanied by *hū,ā*; 'ہی کوئی برج میں جو چلتی ہوئی گپال کو رکھی one in Braj who will stop the departing Gopāl?' So likewise, 'مُؤْي ہُرئی شیر کی ہڈیاں the bones of a dead tiger;' and, 'اُسني ایک نقاری کو کسی درخت میں لٹکا ہوا دیکھا he saw a kettledrum suspended in a tree.' Sometimes the past participle is used like a mere adjective; as, 'ایک پھولہ پھلا باغ تھا there was a flowery and fruitful garden' (not 'flowered and fructified'); but the words *phūlā* and *phalā* here may be real adjectives (not participles), derived from *phūl*, 'a flower,' and *phal*, 'fruit,' by adding *ā*, which is agreeable to analogy. In expressions like the following, they are used adverbially; as, 'صبح ہوتی 'when it was morning; 'شام ہوتی 'when it was evening; 'میری رہتی 'while I remain; 'جنکی دیکھی 'at the sight of whom; 'دیتی وقت 'without understanding; 'بنا سمجھی 'at the time of giving.' The present participle is doubled, to express the continuation or frequency of the act; as, 'ہمارا کام ہوتی ہوتی نہ ہوا 'our work being and being, was not,' i.e. 'continuing to be done, was not completed.'

b. From the present participle is formed the compound verb called *statistical* (p. 66), by using the masculine inflection of the participle together with some verb of motion; as, 'وہ گاتی آتی ہی she comes singing.' The present participle in this case is employed precisely like the ablative of the Latin gerund. Dr. Gilchrist suggested that *kī hālat men* is understood (and of course the Doctor's pilferers copied the same), but a moment's consideration will shew that this theory is more ingenious than sound. For instance, 'وہ گاتی (کی جالت میں) آتا ہی he comes (in the state of) one singing,' is all very well, but on the other hand, 'وہ گاتی (کی چالت میں) آتی ہی she comes (in the state of)

one singing,' is absurd; because *she* is a female, and the *one singing* is a male; and we leave the authors of the theory to account for the curious fact of *her* coming *in the state of a male singing*, at that particular juncture. We believe that in these instances the present participle is a verbal noun in the locative case, similar to those Sanskrit verbals in *ti*, &c. (corresponding to the *tio* of the Latin) which denote the abstract action or condition of the verb. In fact we could add many instances where the participle is clearly used in this sense, as سوتی سی 'from sleep,' evidently the same as سونی سی.

c. From the past participle are formed the compound verbs called frequentative and desiderative, by adding *karnā* and *chāhnā* respectively to the simple masculine form of the participle. The only peculiarity about these is that the verbs مرنा 'to die,' and جانا 'to go,' employ the regular forms of the participle *marā* and *jāyā*, in preference to the usual forms *mūā* and *gayā*; as, *wuh marā chāhtā hai*, 'he is about to die,' or 'will die,' or 'wishes to die;' so, *wuh jāyā kartā thā*, 'he was in the habit of going.' The past participle with *hū,ā* in the inflected state is sometimes used like the conjunctive participle, or, indeed, it may be a compound form of the latter, for ought we can say; thus, ایک جوگی دھونی لگائی ہوئی بیٹھا ہی 'a Jogi having applied the smoke (by way of penance), is seated;' so likewise, وی رنگ کی پوشائیں پہنی ہوئی ناچتی تھیں 'they having put on various coloured garments, were dancing.' Sometimes the past participle of a neuter verb is used adjectively (that is, agreeing with the nominative), along with another verb; as وی چلی جاتی ہیں چلا جانا 'they go along;' so, ایک لومڑی پڑی پھر تی تھی 'a fox was roaming about.'

d. The conjunctive participle, by connecting the similar numbers of a sentence, saves the use of verbs and conjunctions; it commonly refers to the agent, sometimes to the object of the verb; as, آج وہاں جا کر ہماری کتاب لیکر پہر آؤ 'having gone

there to-day, and having taken my book, return ;' and again, اس کام میں جلدی کر کی مُجہی یہ پشیمانی ہوئی ہی 'this regret has come upon me (through) making haste in this business.' The student will recollect that this participle has several forms, the first of them the same as the root ; the second, the same as the masculine inflection of the past participle, or the second and third persons singular of the aorist ; but the context generally suffices to prevent any ambiguity.

e. The masculine inflection of the present participle with the addition of the particle ہی *hī*, forms what may be called the adverbial participle. Its signification is very nearly the same as that of the conjunctive participle above described ; the adverbial form conveying perhaps the idea of more speed or precision ; as, اس بات کو سنتی ہی بات سنتی ہی 'on hearing this statement.' This participle may be applied in three ways, all of them tending to prove what we stated above, that it is merely a verbal noun. Thus we may say, یہ بات سنتی ہی where *yih bāt* is the first form of the accusative ; we may also say, اس بات کو سنتی ہی where *is bāt ko* is the second form of the accusative ; lastly, we may say, اس بات کی سنتی ہی 'on the hearing of this statement.' Here, we see *sunte* in the first two expressions acting the part of a transitive verb, and in the last that of a substantive.

85. We have little more now to add on the syntax of the Hindustani language, which, we believe, we have discussed more fully, and we would fain hope, more intelligibly, than has yet been done. The following few remarks may be still added, as belonging to no particular department of the subject.

a. Sometimes a verb plural is used without a nominative case, some such word as 'they' or 'people' being understood ; as in the following examples : یون کہتی ہیں 'thus they say ;' and ایک تلوار سی سیکڑوں کو ہارتی ہیں 'men kill thousands with one

sword.' In negative sentences, the verb 'to be' is generally understood ; as, ظُلْمٌ تِيْرِي شَانِ كِيْ لِائِقٌ نِهِيْنِ, 'cruelty (is) not becoming your dignity.' The particle *کِ* *ki* is frequently used after verbs of speaking, asking, &c., in the sense of 'thus,' 'as follows,' &c.; as, اُسِ نِيْ كِهَا کِهِ مِيْنِ نِيْ نِهِيْلِيَا, 'he said he had not done it ;' lit. 'he said thus, I have not done it.' This is very like the use of the particle *ότι* as it frequently occurs in the Greek of the New Testament. In a sentence consisting of two or more clauses, it is not necessary to repeat the auxiliary verb in each ; as, بِيَمَارِيْ قِيْدَ بَدَنِ کِيْ هِيْ - اَوْرَ غَمِ قِيْدَ رُوحِ کِيْ, 'sickness is the thraldom of the body, and sorrow that of the spirit.'

b. We may here state in conclusion, that throughout this long section on Syntax, it has been our principal aim to illustrate those peculiarities in which the Hindustani language differs from our own. Such rules and principles as completely accord with those of the languages supposed to be familiar to the reader, we have either passed over unnoticed, or handled very briefly. It may further be stated that there remains a difficult department of the language which must be overcome by practice, viz. the use of idiomatical expressions. These do not constitute the subject of grammar, and a knowledge of them is to be acquired by reading the best authors, and by free intercourse with the natives of the country.

SECTION VI.

The Devanāgarī Alphabet.

86. This is the character generally used by the Hindūs. It is read and written from left to right, like our own. The alphabet, as used for the Hindustani, consists of eleven vowels and thirty-three consonants, all arranged as follows:

Vowels.

अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ	ओ	औ
ā	ā	i	ī	ū	ū	rī	ē	ai	ō	au

Consonants.

ক	খ	গ	ঘ	ঢ	চ	ছ	জ	ঝ	ঞ	ঢ
k	kh	g	gh	ñ	ch	chh	j	jh	n	t
ঢ	ঢ	ণ	ণ	ত	ঘ	ঢ	ধ	ন	প	ফ
ঢ	ঢ	ণ	ণ	ত	ঘ	ঢ	ধ	ন	প	ফ
ব	ভ	ম	য	র	ল	ব	শ	ষ	স	হ
b	bh	m	y	r	l	w . v	sh	sh	s	h

a. To the above letters may be added the symbol ' , called *anuswāra*, which represents the nasal *n* (page 6), and the *visarga* : , which corresponds with the final weak *s* (p. 6) of the Persian character. We would at the same time draw the student's attention to two compound characters, of which the elements are so disguised as to have the semblance of single letters; viz. ঢ *ksh*, compounded of ক and ঢ, sounded like our *x* in *fluxion*, or *ct* in *faction*; and ঞ *jñ*, sounded like our *gn* in *bagnio*, or the French *gn* in *ligne, champagne*, &c. The mark | is used in poetry to indicate the first member of a *sloka* or couplet; and at the end of the *sloka* it is generally

THE DEVANĀGARI ALPHABET

FIG. II.

Vowels.

Consonants.

COMPOUND LETTERS.

Sir C. Wilkins script.

G. Barclay sculp^t

W. H. ALLEN & CO. London.

doubled, ॥. In prose the same marks serve to denote stops. In many books lately published in India, in the Devanāgarī character, the English stops are very properly and successfully introduced.

b. In naming the consonants, the short vowel *ă* (the *fathā* of the Persi-Arabic alphabet, p. 8) is inherent in each; thus *kă*, *khă*, *gă*, &c. : and in reading, this vowel is to be supplied after every letter (except the final letter of a word), provided it be not accompanied by any other symbol; thus, कनक *kānăk*, 'gold,' नगर *năgăr*, 'a city.' If a word terminates with a compound consonant, the short *ă* may be frequently supplied at the end, as in पुत्र *putra*, 'a son.' Whenever a consonant in the middle of a word is not to be uttered with the short *ă*, the consonant is marked underneath with the symbol (˘) called *virāma* or 'rest' (the same as the *jazm* of the Persi-Arabic, p. 10), as बोल्ना ٻولنا 'to speak;' or the *ln* may be combined into one compound character, as ल्न; but in works circulated among the natives this nicety is not attended to. Hence the first of the vowels, अ *ă*, is never written except it begin a word or syllable.

c. With regard to the remaining vowels, they have each two forms: that given above, which may be called their primary form, is used only when they begin a word or syllable; but when they follow a consonant, they assume a totally different shape, which may be called *secondary forms*; thus, त *ā*, फ *i*, ट *ī*, ऊ *u*, ऊ *ū*, री *ri*, ई *e*, आई *ai*, टौ *o*, टौ *au*, as may be seen in the following exemplification of them with the letter ग *ga*: thus,

गा गि गी गु गू गृ गे गै गो गौ
gā *gi* *gī* *gu* *gū* *gṛi* *ge* *gai* *go* *gau*.

And the same rule applies to the rest of the consonants.

d. It will be seen that the secondary form of ट, viz. फ, is written before its consonant ग, though sounded after it: and

the student will do well to bear in mind this apparent anomaly. The **त** and **ट** take their place after the consonant; the **ु** and **ू** are fixed to the letter beneath; the **ं** and **ूं** above; and the **ं** and **टं** are merely the **ं** surmounted by the **ट** and **ं**. The vowels **ु** and **ू**, in combination with the letter **र** *r*, are written **魯** *ru*, and **रु** or **રૂ** *rū*; and the vowel **े** joined to **ह** *h*, is written **હ્ર** *hri*.

Of Compound Letters.

87. The strict rule in Devanāgarī writing is, that when two or more consonants come together, without the intervention of a vowel, such consonants unite into one compound group; thus, in the word **मत्स्य** *matsya*, 'a fish,' the **त** **स** and **य** are blended as it were into one character. For the formation of the compound letters no general rule holds, except that the last of the group remains entire, and the rest are more or less contracted by omitting the perpendicular stroke, and sometimes by changing their primitive form.

a. The letter **र** being of frequent occurrence in compounds, is written over the group in the form of a crescent (‘) when it is to be sounded first, as in the words **तर्क** *tarka*, 'reasoning,' and **पार्श्व** *pārshva*, 'a side:' and when the **र** follows another letter, it is represented by an oblique stroke (—) underneath, as in **सूत्र** *sūtra*, 'rule,' and **चन्द्र** *chandra*, 'the moon.'

b. In books recently printed at Calcutta, such as the *Prem Sāgar*, the *Baitāl Pachisī*, the *Adventures of Hātim Tāī*, &c., all in the Devanāgarī character, very few compound letters occur; and as a general rule they are very little used in any of the spoken languages of India, being chiefly confined to manuscripts and printed works in the Sanskrit language. The

following, however, occur in our Selections, and a perusal of these will suggest the method by which others may be formed. Compounds of which the letter **₹** forms the first or last element, are purposely omitted, as that letter follows a special rule, which we have just given.

କ	କ୍ତ	କ୍ୟ	ଗ୍ନ	ଗ୍ବ	ଚ୍ଛ	ଜ୍ଜ	ତ୍ତ	ତ୍ୟ
<i>kk</i>	<i>kt</i>	<i>ky</i>	<i>gn</i>	<i>gb</i>	<i>chchh</i>	<i>jj</i>	<i>tt</i>	<i>tth</i>
ତ୍ର	ତ୍ମ	ତ୍ୟ	ତ୍ଵ	ତ୍ର	ତ୍ରୁ	ତ୍ରୀ	ତ୍ରୁ	ତ୍ରୀ
<i>tn</i>	<i>tm</i>	<i>ty</i>	<i>tw</i>	<i>dd</i>	<i>ddh</i>	<i>dm</i>	<i>dy</i>	<i>dw</i>
ନ୍ୟ	ନ୍ଦ	ନ୍ଧ	ନ୍ବ	ନ୍ମ	ନ୍ୟ	ନ୍ହ	ନ୍ତ	ନ୍ଧ
<i>nth</i>	<i>nd</i>	<i>ndh</i>	<i>nn</i>	<i>nm</i>	<i>ny</i>	<i>nh</i>	<i>pt</i>	<i>pn</i>
ପ୍ର	ବ୍ଦ	ଭ୍ୟ	ଲ୍ଲ	ଶ୍ଟ	ଶ୍ର	ଶ୍ରୀ	ଶ୍ର	ଶ୍ରୀ
<i>ps</i>	<i>bd</i>	<i>bhy</i>	<i>ll</i>	<i>sht</i>	<i>shth</i>	<i>shn</i>	<i>st</i>	<i>sth</i>
			ସ୍ମ	ସ୍ୟ	ସ୍ସ	ହ୍ମ	ହ୍ୟ	
			<i>sm</i>	<i>sy</i>	<i>ss</i>	<i>hm</i>	<i>hy</i>	

c. Compounds of three letters are very rare, and when they do occur, it will be found that they generally consist of one of the semi-vowels य र ल or व combined with a compound of two letters, thus: क्त्व *ktw*, न्त्र *ntr*, प्त्य *pty*, स्त्य *sty*. As for compounds of four letters, they are merely matters of curiosity, as लप्स्म *lpsm*, तस्न्य *tsny*.

88. The best dictionaries of the Hindustani language are printed in the Persian character; hence it will be useful for the student to know exactly how he may convert the Devanāgarī into the former. This he will be able to do efficiently by a reference to the following table:

I. *Initial Vowels.*

ਅ ਆ ਇ ਈ ਉ ਊ ਚ ਏ ਏ ਓ ਓ ਔ ਔ

II. Consonants.

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट
ਕ	ਖ	ਗ	ਘ	ਙ	ਚ	ਛ	ਜ	ਝ	ਞ	ਟ
ਠ	ਡ	ਥ	ਲ	ਤ	ਥ	ਹ	ਧ	ਨ	ਧ	ਫ
ਤ	ਤ	ਤ	ਤ	ਤ	ਤ	ਤ	ਤ	ਤ	ਤ	ਤ
ਵ	ਮ	ਮ	ਯ	ਰ	ਲ	ਵ	ਸ	ਧ	ਧ	ਹ
ਵ	ਮ	ਮ	ي	ر	ل	و	ش	و	و	و

III. Vowels following a Consonant.

ਬਦ	ਬਾਦ	ਬਿਦ	ਬੀਦ	ਬੁਦ	ਬੁਦ
ਦ	ਦ	ਦ	ਦ	ਦ	ਦ
ਬੁਦ	ਬੇਦ	ਬੈਦ	ਬੋਦ	ਬੌਦ	ਬ:
ਬੁਦ	ਬਿਦ	ਬਿਦ	ਬੁਦ	ਬੁਦ	ਬ

a. In the preceding table it will be observed that the ten aspirated letters of the Devanāgarī alphabet are uniformly represented by the corresponding unaspirated letter, together with the round or *butterfly* form of the letter ਾ , $\text{ੋ} h$; thus, ਘਰ *ghar*, 'a house,' $ਹਰ$; ਧਰ *dhar*, 'place,' $ਹਰ$. The real *h* ਹ of the Devanāgarī is represented in the middle of a word by ਾ ; as, ਕਹਾ 'he said,' $ਕਾ$: if, however, the letter preceding the ਾ be ਾ , ੋ , or ਾ , then the form ਾ must be used, and the preceding letter marked with the appropriate vowel; as, ਦਹਾਨ *dahān*, 'the mouth,' $ਹਾਨ$. The cerebral letters ਟ and ਡ are represented by ਤ and ਤ , or ਤ and ਤ . Sometimes the ਡ and ਡ have the sound of a cerebral r and rh respectively; in which case they are generally marked with a dot beneath, thus ਡ and ਡ and with ੰ or ੰ in the Persian character; as, ਬਡਾ *barā*, 'great,' $ਬਡਾ$. The various nasals of the Devanāgarī are represented by

the Persian \textcircled{c} , which will be found sufficient for all useful purposes.

b. The letter **ڙ** is sometimes represented by **چ**: the letter **ڙ** generally by **ش**, sometimes by **س**; and the letter **ڳ** is more frequently **ڪ** than **ش**. The compound **ڙ** is generally represented by **چ** or **ڪ**, seldom by **کش**, its proper sound. The compound **ڙ** is represented by **گي**; as, **اڳڙا** *āgyā* (*ājna*), **اڳڙا**: its real sound, as already stated, is that of *gn* in the French words *champagne*, *ligne*, &c.

89. It appears, then, that the Devanāgarī alphabet may be represented with tolerable exactness in the Persian character ; but the converse does not hold, as the Persi-Arabic alphabet has fourteen letters which have no exact counterpart in the Devanāgarī. The plan adopted in this case is to represent the letters in question with such Nāgarī letters as approximate them in sound, which in some printed books are distinguished with a dot underneath ; thus,

a. In a few printed books an attempt has been made to invent distinct letters for the various forms of the Persian and Arabic *z*, which, it will be observed, are all represented by **়**; but in reality the subject is not worth the labour. In the first place, the Hindūs, who alone use the Devanāgarī character, are sparing in the use of Persian or Arabic words, to one or other of which the various forms of the letter *z* belong; and, secondly, such words as they have in the course of centuries adopted have become naturalized, or, if the critic will have it,

corrupted, so as to suit the elements of the Nāgarī; thus, حاضری *hājirī* is written and sounded हाजिरी *hājirī*. In a new edition, in the Devanāgarī character, of the *Adventures of Hātim Tā,ī*, which we have just received from India, almost all dots and double letters are discarded, as a useless incumbrance.

b. The letter ع is generally represented in Nāgarī by employing the vowel with which it is connected, in the initial form, with a dot under it; as, بَدْ بَعْدَ *ba'd*; علم 'ilm; عمر 'umr. This method is sufficient for practical use; but it is by no means satisfactory, as may be seen in the monosyllable بَعْد, which in Persian and Arabic is sounded *ba'd* (the *a* uttered from the bottom of the throat); but according to the rules of the Devanāgarī alphabet it makes *bā'ād*, unless we use the *virāma* (‘) under the ع, as بَعْد.

c. When in a word two vowels follow each other, the rule is, to write the second vowel in the initial form; for though not at the beginning of a word, it is the beginning of a syllable; thus, हुआ *hū,ā*; होओ *ho,o*; हइते *ha,ite*. This is precisely the same in principle as the use of the mark *hamza* (p. 17) in the Persi-Arabic alphabet.

d. The best mode of learning the Devanāgarī character is to write out several times the whole of the single letters in Plate II. The various elements of each letter will be found in Plate I. fronting the title page; the small dot accompanying each shews where the pen starts from in their formation. When the student has made himself tolerably familiar with the letters, he may commence with the first story, which is the same as the third story of the Extracts in the Persian character. In like manner he will find that the Devanāgarī stories, from 2 to 7 inclusive, are old acquaintances. Stories 8, 9, and 10 also occur in the other Extracts, but some of the words differ, viz. those of Persian or Arabic origin are displaced in the Devanāgarī for words purely Indian and Sanskrit. The rest of the Extracts in this character are taken from the scarce

and valuable *Hindustani and Hindī Selections*, edited by Tarini Charan Mitr, head munshī in the College of Fort William, Calcutta, 1827, in two vols. 4to. In their style and grammatical construction they offer no peculiarity differing from those of the Hindustāni Extracts.

Of Manuscripts.

90. In Arabia, Persia, and India, the art of printing till very recently has been little cultivated, and even now it is in no great favour among the natives. Hence the great body of their literature is still in manuscript, as was the case in Europe before the invention of printing.

a. Among the Musalmāns the principal handwritings are, 1st, the *Naskhī*, نسخی, of which our type employed in the printing of this volume is a very fair imitation. Most Arabic Manuscripts, and particularly those of the Korān, are in this hand; and from its compact form, it is generally used in Europe for printing books in the Arabic, Persian, Turkish, and Hindustāni languages. 2ndly, The *Ta'līk*, تعلیق, a beautiful hand, used chiefly by the Persians and Musalmāns of India, in disseminating copies of their more esteemed authors. In India, the *Ta'līk* has been extensively employed for printing both Persian and Hindustāni works, and within the last twenty years, a few Persian works, in the same hand, have issued from the Pāshā of Egypt's press at Būlāk, near Cairo. 3rdly, The *Shikasta* شکستہ, or *broken hand*, which is used in correspondence. It is quite irregular, and unadapted for printing, but not inelegant in appearance, when properly written.

b. The *Naskhī*, being like our type, requires no explanation, and the *Shikasta* from its irregularity scarcely admits of any. We shall therefore confine ourselves at present to the description of the *Ta'līk*, of which we have given fourteen plates of engraved specimens at the beginning of this work. Plate I. Division 1st, presents all the simple elements of this character, the small cross mark shewing the commencement of each. The 2nd ele-

mentary form here marked ب, with one dot subscribed, so as to be equivalent to *be*, may, by a mere change of its dots, become ب, ت, ث (p, t, s). The 3rd form, now a ج j, becomes in the same manner خ, خ, ح (ch, kh, h). The 4th makes two letters, د, ذ. The 5th, ر, ز, ڙ, and ڢ. The 6th is represented as consisting of two forms; one an indented, the other a protracted line, may in either shape form the *sīn* and *shīn* (s and sh), as the only distinction between them is that the *sīn* (s) wants, and the *shīn* (sh) has, three dots superscribed, whether short or protracted. The 7th form, ص and ض. The 8th, ط and ظ (t, z). The 9th, ع and خ. The next letters are ك, ق, ف, ل, م, ن, ،، and ئ. Then follow the initial, medial, and final forms of the ئ، ئ، ئ or *he* linked together. Lastly, the ل، ي (lā, *hamza*, and ye), the latter under two varieties of form, the last of which is now conventionally used by the natives to denote the *yāe majhūl* (p. 13).

Division 2nd exhibits the second elementary form (viz. that of ب, پ, ت, پ, ث, پ), and likewise that of ن and ي, as they appear initially, when combined with each of the others following them. Division 3rd shews the ج (i. e. ج, ج, ج, or خ), prefixed in the same manner to each of the others. Division 4th (Pl. II.), the ش, س. Division 5th, the ص, ض. Division 6th, the ط, ظ. Division 7th (Pl. III.), the ع, خ. Division 8th, ف and ق. Division 9th, the ك, گ, and by leaving off the top part we shall in most instances have the initial ل. Division 10th (Pl. IV.), the م. Division 11th, the ه combined initially with the rest of the elementary forms. The tail of the *he* is given only in *hā*, *hd*, *hk*, *hl*, and *hlā*, but omitted in all the rest, according to the practice of Oriental writers. Hence the initial form of this letter is often too apt to be mistaken for the *mīm*. The 12th Division contains the combination of the characters as arranged in alphabetical notation, noticed in p. 20, forming the fanciful words, 'Abjad, hawaz, huttī, kaliman, sa'faš, karashat, sakhaž, zazagh,' and the last line may be read thus, indicating the name of the chirographer: *Al'abd ul mužnib, al fakīr 'ubaid ullahi husainī shīrīn rakam ghaffara zunūbahu.*

c. Plates V. to XIV. inclusive, consist of a series of words in alphabetical order containing combinations of three or more letters. The student should endeavour to transcribe these into the Roman character, and after some time restore them, as an exercise, into their original state. Thus, the first line of Plate V. forms the combinations *bkht*, *bhjt*, *bhsht*, *pnj*, *blkh*, and *blnd*, and so on with regard to the rest. Coming now to complete words, we may premise, as a general remark, that when these contain any of the letters ب, پ, ت, ث, ن, ی, in the middle of a combination, it is usual to give the middle one a bold dash upwards, terminating in a sharp point vertically, like the *n* in تنبو *tnbw* (Pl. V. line 8), or like the *y* in سیب *syb* (Pl. VII. line 1).

d. *Concluding remarks.*—In manuscripts the short vowels and other marks seldom make their appearance; and even the diacritical dots are often either altogether omitted or irregularly placed. It may be useful to observe, then, that when from the ambiguous position of a dot, it may apply to more letters than one, it should of course be assigned rather to the letter, which is not complete without a point, than to one which may dispense with it. Thus the third combination Plate I. No. 2, should be read *bh*, and the eighth *ns*, though the dot be over the last letter as if intended to be a ض. But in many cases the sense alone can determine *the point*. Thus the last word of No. 2 may be either *be* or *pe*; and the dot over the ninth word of No. 3 is so equivocally placed between that and the word above it, that it may be read either خص, حض, or جف, according as the dot is conceived to belong to one or the other, above or below. The grand key, however, to the reading of manuscripts, is to *know the language*; at the same time many useful hints may be gleaned from Ousely's *Persian Miscellanies*, 4to. London, 1795; Stewart's *Persian Letters*, 4to. London, 1825; and *Essai de Calligraphie Orientale*, in the Appendix to Herbin's *Développements des Principes de la Langue Arabe*, 4to. Paris, 1803.

Muhammadan Calendar.

91. The Musalmāns reckon by lunar time, their æra called the *Hijra*, commencing from the day on which

Muhammad departed, or rather *retreated*, from Mecca to Medina; which, according to the best accounts, took place on Friday, the 16th of July (18th, new style), A.D. 622. Their year consists of 12 lunations, amounting to 354 days and 9 hours, very nearly; and hence their New-year's Day will happen every year about eleven days earlier than in the preceding year.

a. To find the Christian year corresponding to that of the Hijra, apply the following rule. From the given number of Musalmān years, deduct *three per cent.*, and to the remainder add the number 621.54, the sum is the period of the Christian æra at which the given current Musalmān year ends. For example, we mentioned, p. 21, that the death of the poet Ahlī happened A.H. 942; from this number deduct three per cent. or 28.26, and the remainder is 913.74. To this last add 621.54, and the sum = 1535.28, which shews that the Musalmān year 942 ended in the spring of 1536. This very simple rule is founded on the fact that 100 lunar years are very nearly equal to 97 solar years, there being only about eight days of difference. A more accurate proportion would be 101 lunar to 98 solar years, but this would lead to a less convenient rule for practical use.

b. When great accuracy is required, and when the year, month, and day of the Muhammadian æra are given, the precise period of the Christian æra may be found as follows: *Rule.* Express the Musalmān date in years and decimals of a year; multiply by .970225; to the product add 621.54, and the sum will be the *precise* period of the Christian æra. This rule is exact to a day, and if in the Musalmān date the day of the week be given, as is generally the case, the *very day* is easily determined.

c. The Muhammadian or lunar months are made to consist of 30 and 29 days alternately, but in a period of thirty years, it is found necessary to intercalate the last month eleven times so as to be reckoned 30 days instead of 29. The months retain their Arabic names in all Muhammadian countries, as follows:

Lunar Months.

		DAYS.			DAYS
مُحَرَّمٌ muharram		30	رَجَبٌ rajab		30
صَفَرٌ safar		29	شَعْبَانٌ sha'bān		29
رَبِيعُ الْأَوَّلِ rabī'ul-awwal		30	رَمَضَانٌ ramzān		30
رَبِيعُ الْثَّانِي rabī'uṣ-ṣānī	30		شَوَّالٌ shawwāl		29
رَبِيعُ الْآخِرِ rabī' ul-ākhir			ذِي الْقَعْدَةِ zi, l ka'da	30	
جُمَادَّ الْأَوَّلِ jamād-al-awwal	30		ذِي قَعْدَةِ zi ka'da		30
جُمَادَّ الْثَّانِي jumād-aṣ-ṣānī	29		ذِي الْحِجَّةِ zi, l hijja	29	
جُمَادَّ الْآخِرِ jumād-al-ākhir			ذِي حِجَّةِ zi hijja		29

d. We here subjoin the days of the week ; on the left hand, the names in use among the Musalmāns of India, next those of the Hindūs, and on the right, the Persian names, much used in the dates of letters, &c.

Days of the Week.

Musalmān.	Hindū.	Eng.	Persian.
إِتْوَارٌ itwār	رِبِيَّار rabī-bār	Su.	پیکشنبه
سَوْمَارٌ or پیر somwār or pīr	سَوْمَار som-bār	Mo.	دوشنبه
مَنْگَلٌ mangal	مَنْگَلْبَار mangal-bār	Tu.	سه شنبه
بَدْهٗ budh	بَدْهَبَار budh-bār	We.	چهارشنبه
جَمِعَةٌ رَاتٌ jum'a rāt	بِرِهسْپِتَبَار brihaspati-bār	Th.	پنجمشنبه
جَمِعَةٌ jum'a	سُكْرَبَار sukra-bār	Fri.	آدینه
سَنِيْخَارٌ sanīchar	سَنِيْبَار sanī-bār	Sat.	شنبه or هفتة

92. The Hindūs reckon by *solar* years, and *luni-solar* months. Their principal æra is that of the *Kali Yug*, of which the year 4947 expired about the 11th of April, A.D. 1846, at which period their new year generally commences.

a. The Hindū year is divided into twelve equal portions, which may be called solar months; but all festivals and dates are reckoned, not by these simple months, but by the duration of the moon which terminates in each. Hence, although the month *baisākh* begins *de jure* about the 11th of April, it may have commenced *de facto* from one day to twenty-eight days sooner. When two new moons occur during one solar month, which happens once in three years, there is an intercalary month, and the month so intercalated receives the name of the one which preceded it, that is, of the solar month within which the two new moons may happen.

b. Besides the æra of the *Kali Yug*, the Hindūs in the northern half of India reckon from the time of a renowned prince by name *Vikramāditya* who lived (or died) about 57 years before the commencement of our æra. Another common æra is that of a prince named *Sālavāhana*, which commences 78 years after the birth of Christ. Several other æras are in use in certain parts of the country, for a full account of which the reader may consult a profound work devoted entirely to the subject, entitled *Kāla Sankalita*, 4to. Madras, 1825.

The Hindū Solar Months.

بیساکھ	April	بھادون	August	پوس	December
جیتھ	May	کوار آسِن	September	ماگ	January
اساڑہ	June	کاتک	October	پھاگن	February
ساؤن or سراؤن	July	کارتک			
		اگُن	November	چیت	March.

मनोहर कहानियां

सुगम बाली में

१ किसी मोचो का घर जाड़े के मौसम में जल्ने लगा. एक ग्रीव पड़ोसी वहां आकर सेंक्ने लगा. यिह हालत दख्के एक ठठोल ने कहा, क्या खूब ! किसीका घर जले कोई तापे.

२ एक कमीने और भले आद्मी से इफ्लास में दोस्ती हड्डे. कमीनः दौलतमन्द होते ही नजीबज़ादे से आंखें लगा चुराने. तब वुह खफ़ा होकर बोला, यिह सच है, कमीने की बोस्ती जैसी बालू की भीत.

३ अक्बर ने बीर्बल से पूछा, कि लड़ाई के बढ़ क्या काम आता है? बीर्बल ने अर्ज़ किया, कि जहान पनाह ! औसान बादशाह ने कहा, हथ्यार और जोर क्यूँ नहीं कहता ? बीर्बल ने कहा, जहान पनाह ! अगर औसान ख़ता हो जावे, तो हथ्यार और जोर किस काम आवे ?

४ एक ऊंट और गधे से निहायत दोस्ती थी. इन्जिफ़ाक़ दोनों को सफ़र दर्पेश हड़आ. दर्मियान राह के एक नदी

मिली. पहले ऊंट पानी में पैठा. उसके पेट तक पानी हँचा. कहने लगा, ऐ यार! दधर आओ, पानी थोड़ा है. गधा बोला, सच है, तेरे शिकम तक है, तझे थोड़ा मच्छरूम होता है; लेकिन मेरी पीठ तक होगा, मैं छूब जाऊंगा.

५ एक शख्स बादशाह के ऐन किल्ए के नीचे लूटा गया. उसने बादशाह की खिद्दत नें अर्जु की, कि जहान पनाह! मुझे क़ज़ाकों ने हुजूर के किल्ए की दीवार के नीचे लूट लिया. बादशाह ने फर्माया कि तू झग्यार क्यूँ नरहा? बोला कि गुलाम को मच्छरूम नथा कि हज़रत के जेर इरोखे मुसाफिर लूटे जाते हैं. बादशाह ने कहा, क्या तूने यिह मस्ल नहीं सुनी? चिराग के नीचे अन्धेरा.

६ एक कायथ और उस का गुलाम दोनों एक घर म सोते थे. लाला ने कहा, राम चेरा! देख तो पानी बरस्ता है या खुल गया. उस ने कहा, बरस्ता है. पूछा तू किस तरह जानता है? तैं तो पड़ा सोता है. कहा विस्ती आई थी, उस को मैं ने टटोला था, भीगी थी. कहा, चिराग बुझा दे. कहा, मुंह ढांप के सो रहो, अन्धेरा हो जाएगा. फिर कहा, दर्वाज़: बन्द कर दे. कहा, भया जी! दो काम हमने किये, एक काम तुम करो. गरज़ ऐसा हुच्चती और मुस्त था, आखिर न उठा; पड़ा पड़ा जवाब देता रहा.

७ एक मुसल्मान बीमार था. गुलाम से कहा, कि फूलाने हँकीम के पास जाकर दवा ला. उसने कहा, शायद हँकीम

जी इस्वक्तः घर में नहोवें. कहा, होंगे, जा. तब उसने कहा अगर मुलाकात भी होवे, लेकिन दवा नदें. तद कहा रुक्त्रः हमारा लेजा, अल्बन्तः देंगे. फिर कहा, कि जो उन्होंने दवा भी दी, अगर फाइदः नकरे. कहा, ऐ कम बखूत! यहाँ बैठा तन्हीदें बान्धा करेगा या जाएगा? कहा, साहिब! फर्ज़ किया कि अगर फाइदः भी करे, तो हासिल क्या? आखिर एक दिन मर्ना बर हक्क है; जैसा अब मरे तैसा तब मरे.

८ कोई मनुष कहीं को चिठी लिखता था; एक पर्देशी उस के पास आ बैठा, और उस के लिखे को दैखने लगा. तौ उस ने चिठी में लिखा, जो बड़त सी बातें लिखनी थीं, सो नहीं लिखी गई क्यूं कि सेरे कने एक निपट चिकित्सा बैठा है, और इस चिठी को देखता है. वुह बोला, अपने भेद की बात चीत जो लिखनी हो, सो लिखते क्यूं नहीं? मैं ने तो कुछ तुम्हारा लिखा हँआ नहीं देखा. तब लेखक ने उत्तर दिया, भला, जो तुम ने मेरा लिखा हँआ नहीं देखा; कहो तो, यिह क्यूंकर जाना जो मैं ने यूं लिखा है? इस बात से बड़त लजाया, और चुप हो रहा.

९ एक सिचक किसी गांव में कित्ने एक लोगों को सिचा देता था, इस में कोई गंवार भी वहाँ आ बैठा, और लगा उस का मुंह देख देख बैचैन हो रोने. इस को रोता देख सब ने जाना कि यिह कोई बड़ा कोमल सुभाव है जो इतना

रोता है. एक ने इस से पूछा, कि भाई! सच कह, तू जो इतना रोता है, तेरे मन में क्या आया है? सिंचक को उंगली से बता बोला, कि इन मियां की डाढ़ी हिलती बेख मुझे अप्ना मुआ हँआ यारा बक्का स्मरन आया, कि जब न तब उस की भी इसी भाँत डाढ़ी हिलती थी, इस लिये मैं रोता हूँ. यिह सुन सब खिलखिला उठे, और सिंचक लच्छित हो चुप रहा.

१० एक राजा ने अपना लड़का किसी जोतको को सौंपा, जो इसे जोतिक सिखाओ; जब उस में यिह पूरा हो, तो मेरे पास लाओ. पांडे ने बड़े यार और दुख से जितनी बातें उस्की थी, सो उसे अच्छे ढब से सिखाई. जब देखा वुह लड़का बड़ा गुनी हँआ, तब राजा के सामृहने जाकर कहा, महाराज! आप का वेटा अब जोतिक में चौकस हँआ; जब चाहिये उसे जांच लीजिये. राजा ने यिह सुनतेही कहा, अबही बुलाओ. लड़का आया और हाथ जोड़के खड़ा रहा. राजा ने अपने हाथ की अंगूठी मुट्ठी में लेकर पूछा, कहो वेटा! हमारे हाथ में क्या है? उस ने कहा, कुछ गोल गोल सा है, जिस में क्वेद और पत्थर भी है. महाराज ने कहा, उसका नांव क्या है? बोला चक्की का पाट. तब राजा जोतकी के मुंह को ओर ताकने लगा. वुहों वुह हाथ जोड़ कर बोला, महाबली! गुन का कुछ दोश नहीं, यिह मत की चूक है.

११ कोई पोस्ती जंगल में बैठा कटोरी में पोस्त घोल रहा था। दैबौ किसी झाड़झूड़ से एक खरहा जो निकलके दौड़ा, तो उस के धक्के से इस की कटोरी लुढ़क पड़ी। यह रिसाय के बोला, कि तुझ से क्या कहें! भला तेरे बाप ही से जा कर कहेंगे। इतना कह, कूड़ी सोंटा कांख में दबा, नगर में जा, हर एक चौपाये को देखता चला; निदान एक गधे को, जो उस के बरन के समान था, पाया। तो गधेवाले से जाकर कहा, कि तेरे इस पशु के बेटे ने मेरी पोस्त की कटोरी भरी हर्दौ लुढ़ा दी। उस ने कहा, कि जिस्के बेटे ने लुढ़ाई है विसी से जाके कहो। यह सुन, वह गधे के पास जा, उस की पीठ पर हाथ रख, चाहे कि कुछ कहे, वोहीं उस ने फिरकर एक ऐसी दुलन्ती मारी, कि यह बिचारा हाय कर बैठ गया, और हँसकर बोला, कि क्यौं न हो, जिसका बाप ऐसा हो, तिस का लड़का वैसा हँआ ही चाहे। इतना कह चला आया।

१२ दो जान्पहचान मिलकर भ्रमन को निकले, और चले चले नदी के तीर पर पहुंचे। तब एक ने दूसरे से कहा, कि भाई! तुम यहां खड़े रहो, तो मैं शीघ्र एक डुब्की मार लूं। इस ने कहा बझत अच्छा। यह सुन वह बीस रूपये इसे सौंपकर, कपड़े तीर पर रख, जों पानी में पैठा, तों इस ने चतुराई से वे रूपये किसी के हाथ अपने घर भेज दिये। उस ने निकल, कपड़े पहन, रूपये मांगे। यह बोला, लेखा सुन

लो. उस ने कहा, अभी देते अबेर भी नहीं हर्ई, लेखा कैसा? निदान दोनों से विवाद होने लगा, और सौ पचास लोग घिर आये. उन में से एक ने रूपयेवाले से कहा, कि अजी! क्यौं इगड़ते हो, लेखा किस लिये नहीं मुन लेते? हार मान उस ने कहा, अच्छा कह. वह बोला, जिस काल आप ने डुब्की मारी, मैं ने जाना डूब गये; पांच रूपये दे तुम्हारे घर संदेशा भेजा; और निक्ले तब भी और पांच रूपये आनंद के दान में दिये; रहे दश, सो मैं ने अपने घर भेजे हैं, विन को कुछ चिंता हो तो मुझ से टीप लिखवा लो. यह धांधल्पने की बात मुन, वह विचारा बोला, भला भाई! भर पाये.

१३ एक कच्छुए और कौवे से बड़ी प्रीप थी, काम पड़ने से एक एक का सहारा करता. एक दिन किसी चिड़ीमार ने कौवे को पकड़ा, तब कच्छुए ने चिड़ीमार से कहा, कि तुझे इस के लेजाने से हाट में क्या मिलेगा? बोला, दो पैसे. कहा, जो दू इसे छोड़ दे, तो मैं तुझे एक मोती दूँ. कहा, अच्छा. उस ने डुब्की मार के मोती ला दिया; पर इस ने कौवे को न छोड़ा. तद कच्छुए ने कहा, कि मैं ने मोती तो तुझे ला दिया, अब इसे क्यौं नहीं छोड़ता; बोला, एक मोती और ला दे, तो छोड़ दूँ, नहीं तो नहीं छोड़ूँगा. इस ने कहा, अच्छा. दू इसे छोड़ दे, मैं ला देता हूँ. वह बोला, मैं तेरी बात का कैमे प्रतीत करूँ? कहा इस ने, मैं झूठ नहीं

बोलता. इस बात के सुन्ते ही उस ने कौवे को छोड़ दिया, और इस ने दूसरा मोती ला दिया. फिर चिड़ीमार दूसरे मोती को छोटा देख बोला, कि यह मैं न लूंगा, इसी के समान का ला दे. इस ने कहा, यों तो नहीं, पर जो दू यह मोती मुझे दे, तो मैं इस के समान का वहीं से देख लाऊं. मारे लालच के इस ने मोती दिया, वह ले डुव़की मार, बैठ रहा. एक पहर के पीछे इस ने घब्राके विसे पुकारा. तब उस ने आकर रिसियाय के कहा, कि दू बड़ा मूढ़ है जो मुझे पुकारता है; क्या तैं ने यह कहावत नहीं सुनी? जो कुछ खुदा करे सो हो, लेना एक न देना दो. यह सुन चिड़ीमार निरास हो अपने घर गया.

१४ एक दिन अकबर बादशाह ने बीरबल से कोई बात कहके उस का उत्तर पूछा. बीरबल ने वह उत्तर दिया कि जो बादशाह के मन में ठहरा था. सुनकर शाह ने कहा, कि यही बात मेरे भी जी में आई है. बीरबल बोला, कि महाराज! यह वही बात है, जो सौ सियाने एक मत. शाह ने कहा कि यह कहावत भी प्रगट है, जी सिर सिर अळ, गुर गुर बिद्या. फिर बीरबल ने कहा कि महाराज! जो मन में आवे तो इस बात को जांच लीजे. कहा, बजत अच्छा. इतनी बात के सुन्ते ही बीरबल ने नगर में स सौ बुद्धिवान बुला भेजे, और दो पहर रात के समय बादशाह के सांहीं उन्हें एक सूना कुंड बताकर कहा, महाराज की आज्ञा है कि इसी

विरियां हर एक लोग एक एक घड़ा दूध का भरकर इस कुंड में ला डाले. बादशाह की आज्ञा को सुन्ते ही हर एक ने अपने जी में यह बात समझके, कि जहां निनानवे घड़े दूध के होंगे, तहां मेरा एक घड़ा पानी का क्या जाना जायगा ? पानी ही ला डाला. बीरबल ने शाह को दिखाया ; शाह ने उन सब से कहा, तुम ने क्या समझके मेरी आज्ञा को न माना ? सच कही, नहीं तो भला न होगा. विन में से हर किसी ने हाथ बांध बांध कर कहा, कि महाराज ! चाहो मारिये, चाहो छोड़िये, हमारे जी में यह बात आई, कि जहां निनानवे घड़े दूध के होंगे, वहां एक घड़ा पानी का क्या जाना जायगा ? यह बात सब के मुख से सुन्कर बादशाह ने बीरबल से कहा, जो कानों सुन्ते थे सो आंखों देखा, कि सौ सियाने एक मता.

१५ अक्बर बादशाह की यह रीति थी, कि सदा फ़क़ीर का भेष ले, रात को नगर की गली गली नाके नाके में फिरते, और जिस दरिद्री कंगाल दुखी को देखते, उस का दुख दूर करते. एक दिन जौं निकले तौं देखते क्या हैं, कि कोई साहकार की बेटी पौर के ऊपर गोख में खड़ी रो रो बिसूर रही है. ये बोले, माई ! टुकड़ा भेजियो. वह रोटी देने आई ; इन्हों ने उस से पूछा, तू क्यौं रोती है ? उत्तर दिया, मेरा स्वामी बारह बरस से जहाज़ ले बनज को निकला है, उस का कुछ समाचार नहीं पाया, इस दुख से रोती हूँ.

इतना सुन, रोटी ले, असीस दे, आगे बढ़े तो देखा, कि कोई रंडी रो रो चक्की पीस रही है. उसी भाँति उस से भी पूछा. उन्ने कहा, मेरा स्वामी चोरी को गया है, उसे तीन दिन हँए, न जानूँ जीता है कै मारा गया, इस दुख से रोती हूँ. यह सुन वहां से भी चल निक्ले. फिर देखा, कि एक स्त्री नवयौवना खिड़की में बेठी डाढ़े मार मार रोती है. उस से पूछा, तू क्यौं रोती है? उन्ने कहा, मेरा स्वामी अल्प बयस्क है. इस बात के सुनते ही बादशाह उदास हो घर आये, और दूसरे दिन राजमंदिर में बैठ, बीरबल की ओर देख बोले, बीरबल! वे तीनों बिज्ञायं. बीरबल ने कुछ उत्तर न दिया. फिर बादशाह ने कहा, बीरबल! वे तीनों बिज्ञायं. बोला, हां महाराज! इतनी बात के सुनते ही, बादशाह ने लीली पीली आँखें कर कहा, कै तो इस का बखान कर, नहीं तो अभी मार डालता हूँ. तू ने क्या समझके मेरी बात का उत्तर दिया? बोला, एक समंदर बनज करे, और नित उठ चोरी जायं; बालक ही से नेह लगावे, वे तीनों बिज्ञायं. इस बात के सुनते ही प्रसन्न हो बादशाह ने बीरबल को निहाल कर दिया.

१६ शाहजहां बादशाह ने दीवानिखास से ले गढ़ के पैर तक एक रस्सा बंधवा दिया था, और उस में घंटालियां गुंथवा, क्लोर उस का बीच बाज़ार में डलवा दिया था, इस लिये कि जो कोई बादी आवे, सो उस रस्से को खैंचे,

घटालियां बाजें, और बादी की पुकार महाराज के निकट बिन बीचविचाव के पहुंचे. एक दिन किसी भिस्तो का बैल भरी पखाल समेत उस रस्से के पास आनकर खड़ा हुआ; भिस्ती किसी के यहां मश्क डालने गया था; बैल ने रस्से से सिर खुजलाया; उस के सींग का झटका जो लगा, एकी दांव सब घटालियां बाज उठीं; सुनते ही बादशाह ने कहा, देखो, कौन है? लोगों ने झट समाचार दिया, धर्मावतार! और तो कोई नहीं, एक भिस्ती का बैल है. आज्ञा की, कि उसे उस के स्वामी समेत ले आओ. लोग बोहों ले गये. बादशाह ने आज्ञा की, कि इस की पखाल का पानी तोलो कि कितना है? तोलकर निवेदन किया, कि पृथ्वीनाथ! साढ़े पांच मन है. सुनते ही बदशाह ने आज्ञा की, कि आज से साढ़े तीन मन पानी से अधिक नगर में कोई पखाल न बनावे. उसी घड़ी डोंडी फिर गई, तभी से साढ़े तीन मन पानी से अधिक पखाल नहीं बनती.

१७ लाड़ कपूर एक दिन अकबर बादशाह के सोहों अच्छा गाये; शाह ने रीझकर हाथी दिया, ये ले आये. बरस एक पीछे इन दोनों भाइयों के जी में आया कि आज हाथी का आहार चलकर देखें कितना खाता है, और किस प्रकार खाता है? निदान आहार के समय मूढ़ा बिक्का बिक्का हाथी के पास जा बैठे, और उसका खाना देख निपट चकित और सोच में हो आपस में कहने लगे, कि भाई जी! बादशाह

ने यह हमारे पीछे कोई बड़ी विपत लगा दी, न इसे बेंच सकें, न किसी को दे सकें; जो यह कई दिन यहां रहा, तो इसके खाने के आगे हमारा गाना बजाना सब मिट्टी में मिल जायगा. इतना कह, कुछ मन में समझ, ढोलक तंबूरा उसके गले में डाल क्वाड़ दिया. उसने नगर में जा धूम की. और नगर के लोगों ने जा बादशाह के यहां पुकारा की. शाह ने कहा, देखो किस का हाथी है? किसी ने आ कहा, महाराज! लाडं कपूर का. आज्ञा की कि उन्हें बुलाओ. कहने के साथ ही वे आन उपस्थित हए. देखते ही क्रोध कर महाराज ने कहा, कि क्यां बे! तुम ने हाथी क्यां क्वाड़ दिया? उन्होंने हाथ बांधकर कहा, महाराज! हम को जो विद्या आती थी सो बरस दिन में सब सिखला, ढोलक तंबूरा उस के हाथ दिया, इस लिये कि बादशाही नगर है, इस में जाकर कमावे, और कुछ विस में से आप खा हमें खिलावे. इस रहस के सुनते ही प्रसन्न हो बादशाह ने उनका अपराध चमा किया, और हाथी के लिये एक गांव दिया.

१८ कोई कायथ सदा अपने बेटे को समझाता, और यह कहता, कि बाबा! संसार बुरी ठैर है, कर तो डर, न कर तै भी डर. उस का बेटा मुनकर यह उत्तर देता, लाला डी! बुरी बुरे के लिये है, कर तो डर, न कर तो न डर. निदान जब न तब उन दोनों में यही बातचीत होती. एक दिन उस ने अपना वह घोड़ा असवारी को मंगवाया, कि जिस

पर कभी न चढ़ा था. घोड़े के आते ही, बाप ने बेटे से कहा, बाबा! इस पर तुम चढ़ो, हम देखें. बेटे ने भी यहो कहा. निदान बज्जत सी कहा सुनी के पीछे उस का बाप ही असबार हँआ, और बेटा पीछे पीछे देखता चला. इस में कई एक जनें ने देखकर कहा, यह क्या अभागी है? कि गोर में पांव लटका चुका, और तौ भी इस की चोप नहों गई; जुबा बेटा पीछे जूती चटकाता आता है, और आप घोड़े पर चढ़ा जाता है. यह सुन वह उतर पड़ा, और बेटे को चढ़ा, आप पीछे पीछे देखता चला. फिर कई लोग देखके बोले, कि देखो, यह क्या निकम्मा और कपूत है, जो आप आरुद्ध हो बाप को जलेब में दौड़ाता है. यह सुन, आगे बढ़, वे देनें चढ़ लिये. तब कोई बोल उठा, कि ये क्या निलज्ज हैं जो एक घोड़े पर दो लद लिये हैं. यों सुन, वे देनें उतर पड़े, और साईंस ने घोड़ा डुरिया लिया, ये पीछे पीछे देखते चले; तब इन्हें देख एक ने एक से कहा, कि भाई! देखो, हराम का माल मुफ़्त जाता है, और किसी के काम नहीं आता. इस बात के सुनते ही कायथ ने बेटे से कहा, क्यैं बाबा! लोगों के मुख से बचने का कोई और उपाय हो तो करो, मुझ से तो अब कुछ नहीं बन आती. निरुत्तर हो बेटा बोला, लाला डी! तुम सच कहते थे, संसार बुरी ठौर है, कर तो डर, न कर तौ भी डर. इस का कुछ उपाय नहीं.

१८ किसी ठौर पर कोई मुझा बैठा लड़के पढ़ाता था,

कि एक लड़के के बाप ने आकर उसे उल्हना दिया, मियां साहिब! मेरे बेटे को आप ने कुछ न लिखाया पढ़ाया; देखो, अबतक क्लोकरों के साथ वह खेलता फिरता है, और मेरा कहा नहीं मानता. इतनी बात के सुनते ही मियां जी रोसकर बोला, कि हां जो, नेकी बरबाद गुनह लाज़िम. मैं ने एक बरस परिश्रम कर, लिखा पढ़ा गधे से मनुष बनाया, और तुमने यह बात कही, अब मुझे तुम से कुछ लेने पाने की आस न रही. यह निरास की बात सुनकर लड़के का बाप तो मियां जी को बज्जत सा भरोसा देके चला गया; पर एक धोबी और धोबिन बड़े धनी, जिन्हें ने मियां जी के मुंह यह बात गैल में खड़े होके सुनी थी, कि मैं ने तुम्हारे लड़के को बरस दिन में लिखा पढ़ा गधे से मनुष किया, वे दोनों स्त्री पुरुष आ उपस्थित हए, और हाथ जोड़कर बोले, कि मियां जी! जितने रूपये चाहिये लीजे, और मेरे भी गधे को मनुष बना दीजे. मुझा ने उन दोनों की बात सुनके मन में विचारा, कि ये हिये के अंधे, मत के हीन, गांठ के पूरे, मेरे भाग से आन मिले हैं, इन से रूपये क्यां नहों लेता? यह समझ, इन्हें उन से कहा, सहस्र रूपये दो, और गधे को बांध जाओ. इस बात के सुनते ही, वे झट तोड़ा दे गधा बांध गये; और एक बरस पीछे फिर आन उपस्थित हए. उन के देखते ही मियां जी ने कहा, कि दो दिन पहले आते तो उसे पाते; अब तो वह जाके जैनपुर का काज़ी हआ. उन्हें ने पूछा,

कि अब हम उसे क्यैंकर पावें? मियां जी ने कहा, कि तुम उस के बांधने की रस्सी और दाना खाने का नंदोला ले जाके मेंहीं खड़े हो दिखलाओ; जब वह पहचानके तम्हें पास बुलावे, तब तुम निराले ले जाके सब बृत्तांत कहियो, अपना व्यारा सुनकर वह तम्हें बज्जतेरा डरावेगा, पर तुम न डरियो, और कहियो, जो तुम हमारी बात न मानो, तो चलकर मियां जी से पूछ लो. निदान वे दोनों जैनपुर गये, और उसी भाँति करने लगे; तब काज़ी ने इन दोनों को पास बुलाकर पूछा, कि तुम यह क्या करते हो? बोले, निराले चलो तो इस का बृत्तांत कहें. काज़ी उन्हें निराले ले गये; फिर उन्होंने सब बृत्तांत कह मुनाया. काज़ी समझा, किसी ने इन्हें बहकाया है, इस से इन की बात बिन माने किसी भाँति मेरा पीछा न क्षेडेंगे. यैं समझ, काज़ी ने कहा, जो तुम ने कहा सो सब सच्च; पर अब तुम हम से क्या चाहते हो? ये बोले, हम अपुत्रक हैं, हमारा धन संपत का मीरा होके मरने से मिट्टी दीजो, यही हम चाहते हैं. निदान मारे लाज के काज़ी ने उन की बात मान ली, इस लिये कि कोई और न सुने.

२० अकबर बादशाह के सान्हने एक दिन मियां तानसेन ने सूरदास का यह विसनपद गाया; जमुदा बार बार यह भाषै, है कोई ब्रज में हित्र हमारौ चलत गोपालहि राखै. बादशाह ने इस के अर्थ पूछे; मियां ने कहा, जमुदा घड़ी

घड़ी यह कहे है, है कोई ब्रज में मित्र हमारा जो चलते हैं ए
गोपाल को रखे? मियां तो गाय समझाय चले गये; इस में
आये बीरबल; महाराज ने उन से भी उस का अर्थ पूछा;
बीरबल बोले, धर्मावतार! बार कहते हैं पैर को, से
जसुदा पैर पैर यह कहती है, कि है कोई ब्रज में मित्र
हमारा जो गोपाल को न जाने दे? इतने में राजा टोड़लमल
आये; महाराज ने उन से भी अर्थ पूछा; कहा, पृथ्वीनाथ!
जसुदा क्षम की मा, बार कहते हैं पानी को, और द्वार
को; से पानी का द्वार हँआ घाट; इस से अर्थ यह हँआ,
कि जसुदा घाट घाट यह कहती है, कि है कोई ब्रज में मित्र
हमारा कि गोपाल को चलने से फेर रखे? इस बीच आये
मुझा फैज़ी; बादशाह ने उन से भी विस का अर्थ पूछा; उत्तर
दिया, कि बार व मञ्चनी आब ओ दर; यहां आब से मुराद
है आंसू, और दर से मुराद है आंख; इस से मञ्चने ये
निकले, कि जसुदा रोकर यह बात कहती है, कि है कोई ब्रज
में दोस्त हमारा जो गोपाल को न जाने दे? इस बीच आये
नवाब खानखानान; बादशाह ने उन से भी उस का अर्थ
पूछा; तब नवाब ने कहा, कि धर्मावतार! इस बिसनपद
का अर्थ किसी और ने भी कहा है? इस बात के मुनते ही,
जिस जिस ने जो जो अर्थ कहे थे, महाराज ने कह सुनाये.
तब नवाब ने कहा, महाराज! ये तो उस बिसनपद के अर्थ
नहीं, पर हां, हर किसी ने अपने मन का अनुभव बखान

किया. बादशाह ने पूछा, सो क्या? बोला, वह बिचारा कलावंत जैसे एक नौम तौम शब्दों को घड़ी घड़ी कहता है, उस के मन में यहो धान बंधा, कि जसुदा घड़ी घड़ी कहती है. और बीरबल जात का ब्राह्मन, पैर पैर का फिरनेवाला; उस के भी मन में यही धान बंधा, कि जसुदा पैर पैर कहती है. और टोरलमल मुतसद्दो, उस के धान में यह बूझ पड़ा, कि जसुदा घाट घाट कहती है. और फैज़ी कवि, बिन रोने के और अर्थ न सूझा, इस से उस के धान में आया, कि जसुदा रो रो कहती है. यह बात सुनकर बादशाह ने कहा, भला अब तुम कहो, उस का क्या अर्थ है. निवेदन किया, कि पृथ्वीनाथ! बार कहते हैं बाल को, सो जसुदा का बाल बाल यह कहता है, कि है कोई ब्रज में मिच्च हमारा जो गोपाल को न जाने दे. अर्थ के सुनते ही, बादशाह ने प्रसन्न हो सब को प्रसंसा की, और ब्रज भाषा के विस्तार का बड़त सराहा.

२१ एक मथुरा का चैबे कहीं बैल पर चढ़ पूरियां खाता चला जाता था. किसी कान्दकुब्ज पंडित ने देखकर ठट्ठे से पूछा, कि चैबे जी! तुम जो चैक में न बैठ बैल पर बैठे पूरियां खाते जाते हो, सो इस का प्रमान क्या है? उत्तर दिया, कि प्रसिद्ध कौं प्रमान कङ्कु नहीं चाहियतु. बोला, सो क्या? उस ने कहा, कि चैका याही के मार्ग से निकस्तै है. इस बात के सुनते ही वह पंडित हँसकर रह गया.

کو تھام - کیا ایک عالم کو تلف کریگا * یہہ کھکھ لپکا اور بندر کا ہاتھ۔
کثار سمیت منصبوطاً پکڑ لیا *

رأی اس شور سی چونک پڑا اور چور سی پوچھا تو کون ہی ؟
اُس نی جواب دیا کہ میں تیرا دانا دشمن ہوں * چوری کو یہاں
آیا تھا اگر ایک دم تیری حفاظت میں دیر کرتا تو یہہ بیوقوف
جانور جو تیرا نادان دوست ہی تیری خواب گاہ کو لہو سی بھر
دیتا * رأی اس احوال پر مطلع ہو سجدہ شُکر کا بھا لایا اور بولا سچ
ہی جب خُدا کی عنایت کسی کی حفاظت کری چور پاسبان ہو
جاوی اور دشمن مہربان * تب چور کو نوازا اور اپنا مُقرب کیا
پر بندر کی گلی میں زنجیر ڈلوا کر اصطبل میں بھاگا * غرض چور
جنسی دوست کی اُمید پر کمر باندھکر خزانی کی دیوار توڑی تھی
قبا دانش پہنا ہوا تھا تاج دولت اُس کی سر پر رکھا گیا - اور بندر
جو آپ کو پاسبان اور محروم راز سمجھا تھا پایہ اعتبار سی گرا عزت
کا خلعت اُسکی بدن سی اُتارا گیا *

اس قصی کا خلاصہ یہہ ہی کہ انسان کو جاہشی کہ دوستی عقلمند
سی کری اور نادان دوست کی صحبت سی کوسون بھاگی *

راي کي مجلہ کي نياچي آکر سينده ديني لگا * آخر شب
 تلک روپیئون کي آرزو میں پتھرون کو اپنی ہتھیاروں سی تراشتا
 تھا * تھوڑی سی رات رہگئی تھی کہ سرا سینده کا راي کی
 خوابگاہ کی پاس نکلا - دیکھا کہ وہ مخت زریں پر سوتا ہی اور
 دنیا کی اسباب بیش قیمت اور جواہر و غیرہ اور اور چیزیں اُس
 کی آس پاس پڑی ہیں خطائی پرڈی ہر طرف لگی ہیں - کافوڑی
 بنتیاں روشن ہیں نور سلطنت ہر طرف سی چمکتا ہی * جب خوب
 غور گی تو دیکھا کہ ایک بندر کثار ہاتھ میں لئی بادشاہ کی سرہانی
 کھڑا ہی اور پاسبانی کی نظر سی دھنی بائیں دیکھتا ہی * چور حیران
 ہوا کہ کہاں بندر اور کہاں پاسبانی - اس بیچاری کی سکت کہاں
 اور شمشیر آبدار کہاں ؟ اس سوچ میں تھا کہ ایکبار گی کتنی
 چیونٹیاں چھٹ سی بادشاہ کی سینی پوگریں * بادشاہ فی اُن کی
 رینگی سی عین خواب میں چھاتی پر ہاتھ مارا * بندر نی جھٹ
 کر دیکھا کہ چیونٹیاں راي کی سینی پر پھرتی ہیں غصی ہو کر کہا
 مجھے ایسی پاسبان کی ہوتی ادنی چیونٹی کو کیا مقدور ہی جو بی
 ادی کری اور پانوں میری خداوند نعمت کی چھاتی پر دھری ؟
 تب ماری غصی کی کثار نکلا کہ راي کی چھاتی پر ماری اور
 چیونٹیونکو ہلاک کری * چور پکارا آی نامرد بی باٹ اپنی ہاتھ

پر لادکر گھر کو جاوین * دانا چور اُس کی باتون کی طرزی حیران
 . ہوا اور چاہتا تھا کہ اُس کا احوال دریاقت کری * یکایک کوتوال
 اُن کی سامنہی آپنچا * دانا چور عقل کی مدد سی ایک دیوار کی
 اوٹ میں چھپا نادان پکڑا گیا * کوتوال نی پوچھا کہاں جاتا ہی
 اور تو کون ہی ؟ جواب دیا کہ میں چور ہوں اور چاہتا ہوں کہ شہر
 کی رئیس کا گدھا چراون اور شیشہ گر کی دوکان توڑ شیشی لادکر
 گھر کو لیجاوں * کوتوال نی ہنسکر کہا چور اُسی کو کھٹی کہ ایک
 گدھی کی لئی جو مضبوط بندھا رہتا ہی اور کتنی نگہبان اُس پر
 مقرر ہیں اور ان شیشوں کی واسطی جو تکی کو دس دس بکتی ہیں
 آپ کو ہلاکت کی گرداب میں ڈالی * ایسا خطرناک کام اگر رای
 کی خزانی چرانی کی لئی کرتا تو ایک بات تھی * پہ کہہ کر ہاتھ
 باندھ پنڈت خانی میں بیجا جا *

دانا چور کو احمدی چور کی باتون سی نصیحت ہوئی اور کوتوال
 کی باتون سی تجربہ حاصل کر اپنی دل میں کہا کہ پہ چور
 میری حق میں نادان دوست تھا - اور کوتوال دانا دشمن * اُس
 دوست نی بیوقوفی سی مجبھی ہلاک کیا تھا اگر پہ دانا دشمن نہ
 ہرتا تو کام میرا ہاتھ سی جا چکا تھا اور جان میری اس خیال
 میں تمام ہوئی تھی * اب جس طرح کوتوال نی کہا رای کی
 خزانی کی طرف رُخ کرنا بہتر نظر آتا ہی * تب آہستہ آہستہ

اُن دیانت دارون نی تحقیق کرکی کہا کہ زاہد نی نا حق خُون کیا
ہی اُسکو بیہی قتل کیا جئی * زاہد نی هرجند مخلصی چاہی اور لوگوں
کو رشوت دینی کی پر مفید نہوئی *

۱۷ نقل ہی کہ کشمیر کی ملک میں بڑا ایک حاکم تھا *
وہ ایک بندر کو بہت عزیز رکھتا تھا اور بادشاہی نوازشونسی اُسی
نوازا تھا * ہمیشہ بندر مُحبّت سی خدمت میں حاضر رہتا اور
رات کی وقت ایک آبدار کثار ہاتھ میں لیکر حاکم کی سرہانی
کھڑا رہتا فجر تک لازمہ نگہبانی کا بجا لاتا اور یہ خدمت اپنی
شوق سی کیا کرتا * اتفاقاً ایک دانا چور دور سی کشمیر میں آپا
ایک رات چوری کی واسطی نکل کر محلی محلی گلی گلی پہرتا
تھا * ایک نادان چور جو اُس شهر میں تھا وہ بیہی اُسی خیال
میں نکلا تھا ہمچننسی کی سبب دونوں ملی * مسافر چوری پوچھا
ای یار ہمیں کس محلی میں جانا مناسِب ہی اور کس کی گھر
میں سیندھ دینا بہتر؟ بیوقوف چور نی جواب دیا کہ یہاں کی
رئیس کی طویلی میں ایک موٹا تازہ تیزرو گدھا ہی کہ وہ اُس
کو بہت عزیز رکھتا ہی اور زنجیر سی مُحکم باندھ کر دو گلاموں
کی سپُرد کیا ہی - صلاح یہ ہی کہ پہلی وہاں چلیں اور اُس گدھی
کو چراویں تب شہر کی چوراہی میں جو ایک شیشہ گر کی دوکان
ہی وہاں سیندھ دین اور خوش رنگ صاف شیشی نکال اُس گدھی

ماری گئی ہی کہ تُو شہوت اور غصب میں گرفتار ہوا * بی اطوار
 چھوڑ اور دامنِ تجہُر کو دُنیا کی آلیش سی پاک کر - لوگون کی
 آمد و شُد کا دروازہ بند کر اکیلی ہی گوشہ قناعت کو پسند کر *
 زاہد نی کہا آئی یار عزیز لوگونکی آمد و رفت اور گفتگو سی مُجھہ
 میں کچھ تغیر نہیں آیا ہی میں دل سی اُسی کام پر مُتوجہ ہون
 کہ تُو جانتا ہی * درویش نی کہا تیری دیدہ دانش بند ہو گئی -
 افسوس کہ مُجھی کوئی تدبیر اپنی نہیں سُوجہتی ہی اور جب
 سُوجہیگی کچھ فائده نہوگا - تیری حالت مُجھی اُس اندهی کی
 مانند نظر آتی ہی جسمی کوڑی اور سانپ کی بیچ فرق نکیا آخر
 ہلاک ہوا * زاہد نی جب یہ بات سُنی گوشہ نیشنی کی کیفیت
 کو یاد کرنی لگا اور آنکھوں سی آنسو بہانی * اُسکو یقین ہوا کہ اُس
 دوست کی بات کمالِ مہربانی سی ہی * فجر ہوتی ہی لوگون نی
 زاہد کی دروازی پر ہجوم کیا اور وہ کامون کی انصرام میں مشغول
 ہوا - شب کی پشمیمانی بھول گیا * القصہ زاہد کی یہ نوبت پہنچی
 کہ دُنیا کی مستی سی را راست چھوڑی اور ہوا اور ہوس کی پیروی
 کر کی خود پسندی میں اوقات کائی لگا * ایک دن کسی بیگناہ
 کی قتل کا حکم کیا اور بعد اُسکی پشمیمان ہو کر تلافی کی درپی ہوا *
 اُس بیگناہ کی خویش اور اقربا بادشاہ کی حضور آن کر زاہد کی ظلم
 سی داد خواہ ہوئی - اس مقدمی کی تجویز اورون کو سپُرد ہوئی *

جو جِسکی حال کی مناسِب تھا بادشاہ سی کہا * بادشاہ کو زاہد
 کی معاملہ رسی اور مقدمہ فہمی خوش آئی اور اُس سی اِلتماس
 کی کہ کبھی کبھی مقدمہ آپ کی حُضور پہنچا کری * زاہد نی
 نیک نیتی سی قبول کیا * عاجزون کی کام میں سعی کرنی لگا
 اور کمال توجہ سی انکی نالش سُنی * نوبت یہاں تلک پہنچی
 کہ اکثر کاروبار اُس مُلک کی زاہد کی تدبیر سی سرانجام ہوتی تھی
 اور روز بروز ملکی اور مالی کاروبار میں وہ مشغول رہتا * رفتہ رفتہ
 جاہ اور جلال کا خیال اور دولت کی آرزو زاہد کو ہوئی اور عقل
 کی اطاعت میں قصور آئی لکا * غرض کو نسا شخص ہی جسی اس
 جادوگر دُنیا نی گمراہ نکیا اور کسی اُسکی ہاتھ سی جام بادھ
 فریب کا نہ پیا ؟ بادشاہ نی جب زاہد کی تدبیرین صلاح ملکی
 کی موافق دیکھیں ایکبار گی اُسکو اختیار کلی دیا * آگی درویش
 کو ایک روٹی کی فکر رہتی تھی اب اندیشہ ایک جہان کا درپیش
 ہوا - اور قبل اسکی ایک کملی کا سامان کرتا تھا اب ایک سلطنت
 کا سرانجام کرنا پڑا * کسی دن ایک درویش جو ہمیشی سی زاہد
 کا رفیق اور محرم راز تھا مُلافات کو آیا تو اور ہی رنگ دیکھا اور
 حیران ہوا * چُپکی زاہد سی پوچھا کہ یہ کیا طریقہ تو نی اختیار
 کیا ہی * زاہد نی ہر چند چاہا کہ کچھ عذر کری بن نہ آیا *
 فقیری کہا جاہ کی مُحبت اور مال کی زیادہ طلبی سی تیری عقل

پر رکھی اور آسایش کو یک قلم چھوڑ کر دِن رات عاجزون کی دستگیری
 اور مظلوموں کی فریاد رسی میں مشغول ہو * جو بادشاہ چاہی
 کہ رضاي الہی حاصل کری اُسی عالمِ معنی کی بادشاہت ملیگی
 چاہئی کہ زیر دستون کی رفاهیت اور ظالمون کی تنبیہ میں سعی
 کری کیونکہ خُدا نی بادشاہوں کو ریعت اور مُلک کی نگاہبانی
 کی واسطی پیدا کیا ہی * پس راتِ دِن اپنا حساب بیہی کیا کری
 کہ آج میں نی کیا کام کئی ؟ اور تمام کاروبار پر نظر رکھی
 ایسا نہو کہ ایک ادنیٰ کام اختیار کرکی بتی کاموں سی باز رہی *
 ای جہاں پناہ اکثر لوگ اس درسی کہ مبادا سچ کہنسی سی ہماری
 روزی میں خلل ہو یا اعتبار میں بتا لگی ملاحظہ کرنی ہیں * دانا
 بادشاہ وہ ہی جو اپنی حفاظات اور اورونکی نگاہبانی اس طرح
 کری کہ حق گذاروں کو اعتراض کی جگہ نہ رہی * اگر بشریت
 سی کچھ چوک ہو جای تو حق کی سُنی سی بہرہ نہو اور ٹوکنی
 والی کو نہ جھیڑکی *

بادشاہ اُس زاہد کی نصیحت سی محفوظ ہوا * لوگوں کی
 خُوشامد سی پرہیز کرنی لگا * ہمیشہ اُسکی صحبت میں جا کر
 نصیحت کی باتیں سُنتا * ایک دِن اُسی زاہد کی پاس بیٹھا تھا -
 اچانک ایک گروہ داد خواہوں کا آکر فریاد کرنی لگا * بادشاہ کی
 حُکم سی زاہد نی اُن کو بلکر احوال پُوچھا اور داناؤں کی نزدیک

لگا * ایک دم کی بعد درخت سی آواز آئی کہ اشرفیان خرم دل
 لی گیا ہی * دانا حاکم بزور عقل سمجھا کہ کچھ ہیلہ کیا ہی اور
 اس درخت کی اندر کسی آدمی کو چھپایا ہی کچھ تدبیر اسکی
 کیا چاہئی * فرمایا کہ شاید یہاں کچھ طسلم کیا ہوگا اسکی دفعیہ
 کی واسطی ایک چیز میں جانتا ہون * تب اُس درخت کی آس
 پاس لکھیان جمع کروا کر پہنکوا دین * وہ ناکرده کار بُوڑھا ایک
 دم صبر کر کی چلایا اور امان چاہی * تب لوگوں نی اُس آدھ
 جلی بُوڑھی کو درخت کی اندرسی نکالا اور اُس نی حقیقت حال
 بیان کرکی دُنیاسی کوچ کیا * مکار تیزہوش چھوٹی بڑوں میں رُسو
 ہو کر اپنی باپ کی لاش کو کاندھی پر دھر شہر کی طرف چلا اور
 خرم دل سچ کی بدولت خلاص ہوا *

۱۶ نقل ہی کہ ایک خُدا پرست عقلمند بادشاہ کسی گوشہ
 نشین زاہد کی زیارت کو گیا اور التیامس کی کہ مجھی کچھ
 نصیحت کیجھی * زاہد نی کہا آئی بادشاہ خُدائی میں عالم دو
 ہیں ایک فانی کہ عالم صورت کھلاتا ہی دوسرا باقی جسکو عالم
 معنی کہتی ہیں * عالی ہمت کو چاہئی کہ دُنیا فانی میں
 مُستغرق نہو اور خُوبیوں پر عالم معنی کی جو عقل کی نزدیک
 پسندیدہ ہیں نظر کری * بادشاہ نی فرمایا کہ عالم معنی کی
 حُصول کا طریقہ کیا ہی ؟ زاہد نی کہا شہوت اور غصب کو اعتدال

اور کہا میں نی آپ ہی کی لطف کی بھروسی درخت کی گواہی
 کا خیال کیا ہی اگر نوازش فرمائیں جتنی اشرفیان بھم پہنچی
 ہیں اور اتنی اُسی جریمانہ لیکر فراغت سی دن کاٹیں گی * باپ نی
 کہا اس کام میں جو تدبیر کیجھی وہ کیا ہی؟ لڑکی نی کہا وہ
 درخت اندر سی ایسا کھوکھلا ہی کہ اگر دو آدمی اُسمیں چھپیں
 کوئی دریافت نہ کری * آج کی رات جا کر اُسکی اندر رہئی کل
 صبح میں حاکم کی آدمیوں کی ماتھے درخت تلی جا کر التجا و زاری
 کروں گا اور گواہی مانگوں گا جیسا مناسِب ہو وہانسی پُکارئی اور
 یہ خبر دیجھی کہ وی اشرفیان خرم دل لیگیا ہی * اُسکی باپ
 نی کہا ای لڑکی حیلی و فریب کی خیال سی درگُدر * بالفرض
 اگر بندی کو فریب دیگا خُدا کو نہ دی سکیگا کہ وہ تیری سب
 راز دل کو جانتا ہی اور مُبُرگ و ریشی سی واقف ہی * اسپر
 بھی میں جانتا ہوں کہ مکار و حیله گر کا احوال چھپا نہیں رہتا
 ہی اور چھوٹی بڑی کی نزدیک رُسوا ہوتا ہی * بیشی نی کہا یہ
 بات موقوف کیجھی اور دراز خیالات کو چھوٹی کہ اس کام میں
 زیان کم اور نفع بہت ہی * بیچاری بُڑھنی باپ کو لڑکی کی
 مُحبت اور زر کی خواہش نی عقل کی راہ سی بھکا دیا * اندھیری
 رات کو درخت کی اندر رہا * فجر کی وقت کار پرداز لوگ
 درخت تلی آن کر جمع ہوئی اور تیز ہوش الحاح و زاری کرنی

کرتا تھا * جب اُسمیں سی گچھہ نہ رہا تیز ہوش سنی کہا کہ چلو
 اشرفیونکی جو زمین میں گاڑی ہیں خبر لین اور پھر تھوڑی اُن میں
 سی لی آؤں * کہا اچھا - تب دونوں نی درخت تلی جاکر بہتیری
 تلاش کی گچھہ نہ پایا * تیز ہوش اُسکا دست بہ گریبان ہوا کہ
 وی اشرفیان تو لیگیا ہی کیونکہ اور کوئی واقف نہ تھا * اُلٹی چور
 کوتوال کو ڈانڈی * اُس بیچاری نی بہت سی قسمیں کھائیں اور
 اپٹراپیان کیں - مفید نہ ہوا * آخر خرم دل کو حاکم کی یہاں
 لیجا کر احوال بیان کیا * حاکم نی تیز ہوش سی گواہ طلب کئی
 کہ اگر گواہ حاضر نکر سکی تو مُدعا علیہ کو قسم کھلاؤنگا * تیز ہوش
 نی کہا جہاں اشرفیان گاڑی تھیں وہاں کوئی آدمی حاضر نہ تھا
 جو گواہی دی * پر جو میں اپنی راستی اور اُسکی دروغ گوئی پر
 خوب اعتماد رکھتا ہوں اسلئی پہ یقین جانتا ہوں کہ اگر آپ کسی
 شخص کو تعین کریں کہ اُس درخت کی تلی جاوی اور میں خدا
 کی درگاہ میں التجا و زاری کروں اغلب ہی کہ خدا میری زاری
 سی مہربان ہو اور وہ درخت کہ جسکی نیچی اشرفیان گڑی تھیں
 بولی کہ کس نی خیانت کی ہی * آخر بہت گفتگو کی بعد پہ
 بات تھبڑی کہ فجر ترکی ہی درخت تلی جاکر خدا کی قدرت کا
 تماشا دیکھئی * خرم دل کو حاکم نی پنڈت خانی میں بھیج دیا *
 تیز ہوش نی اپنی گھر میں آکر اس راز کو باب سی اپنی ظاہر کیا

وقت خفگی اور غصی ہونی کا ہوتا بر وقت بی تینون رقیعی اُسکو دیکھلاتا - اس لئی اُس کو لوگ دُو صریح کہتی تھی *

۱۵ نقل ہی کہ دو شریک تھی * ایک دانائی کی سبب تیز ہوش کھلاتا تھا - دوسرا سادہ لوحی سی خرم دل مشہور تھا * دونوں نی سوادگری کی ارادی سفر اختیار کیا * اتفاقاً اثناء راہ میں ایک ہمیانی اشرفیون کی پائی * تیز ہوش نی کہا ای بھائی دُنیا میں ایسا بھی بہت ہوتا ہی کہ بھنست منفعت ہو * اب اسی پر قناعت کرنا اور چین سی رہنا اپنی گھر کی کوئی میں بہتر نظر آتا ہی * تب دونوں پھری اور شہر کی قریب پہنچ کر کسی جگہ اُتری * خرم دل نی کہا ای بھائی اس زر کا حصہ کر تاکہ هر ایک اپنی حصی کو موافق حوصلی حرج کری * تیز ہوش نی کہا باشنا صلاح نہیں - چاہئی کہ اس میں سی تھوڑا نکال کر شرکت میں خرج کریں * باقی کو بہت احتیاط سی ایک جگہ رکھ چھوڑیں اور ہمیشہ آ آکر جتنا درکار ہو لی جایا کریں تاکہ آفات سی بچیں * خرم دل اُسکی باتوں پر بیول گیا تھوڑا سا اُسمیں لیکر باقی کو ایک درخت کی تلی گاڑ جین سی اپنی اپنی گھرگئی * جب رات ہوئی تیز ہوش اکیلا اُس درخت تلی گیا اور اشرفیون کو زمین سی نکال اپنی گھر لی گیا *

خرم دل اُسی نقد پر کہ شرکت میں لی گیا تھا اوقات بسر

نوکروں میں سی ایک کی حوالی کا جھی اور کہ دیجھی کہ ہمیشہ
 ان پُرزوں کو اپنی پاس رکھی اور آپ کی احوال کو دیکھتا رہی -
 جب جانی کہ غصب اور خفگی کا وقت آپنچا یا کسی کام میں
 تو غصی ہوا ہی - ان میں سی ایک کو تیری ہاتھ میں دی *
 امید ہی کہ جو تو دل ہوشیار اور بخت بیدار رکھتا ہی اس خط کا
 پڑھنا تجھی غصب سی باز رکھیگا * اور اگر دیکھی کہ پہلا خط مفید
 نہ ہوا وہیں دوسرا دیوی * اگر نفس بے سبب اسکی کہ اس کی
 سرنشت میں سرکشی ہی دوسری پُرزا سی یہی کماحقة ہوشیار
 نہ ہو تیسرا پُرزا آپ کی ہاتھ میں دی * خدا کی درگاہ سی یہ
 امید رکھتا ہوں کہ اس مرتبی خفگی کی تاریکی نورِ حلم سی
 بدل ہو * بادشاہ اس بات سی خوش ہوا اور درویش نی وی
 تینون پُرزا مُقرب نوکروں میں سی ایک کی حوالی کئی * پہلی
 کا مضمون یہ تھا کہ قدرت کی وقت اختیار کی باگ بداندیش
 نفس کی ہاتھ نہ دی کہ تجھی خدا کی نظرِ عنایت سی گرا کر
 ہلاک کریگا * دوسوی پُرزا کا حاصل یہ تھا کہ غصی کی وقت
 زیر دستون پر مہربانی کر تو زبردست تجھ پر مہربان رہی * تیسرا
 کاغذ کا مطلب یہ تھا کہ عقل کا حکم مان اور انصاف سی مُنہ
 نہ پھیر * بادشاہ خدا کا شکر بجا لاکر درویش کی یہاں سی اپنی
 محل میں داخل ہوا - اور وزیر ہمیشہ کیا خلوت کیا بارِ عام میں جو

بُسر کرتا تھا * بادشاہ کی دل میں یہ بات آئی کہ اُسکی پاس
 جایشی اور اُس سی کچھ نصیحت طلب کیجئی * آخر اس ارادی
 پر اُسکی عِبادت گاہ میں گیا * اور جس طرح کا سلوک سردارونکو
 درویشون سی لازم ہی بجا لکر در خواست کی - میں چاہتا ہوں کہ
 کوئی دُر یکتا کاں دانش سی مجھی بخششی تا کہ وہ وسیلہ ترقی
 کا دُنیا میں اور مُجرب دوا واسطی آرام دل کی ہو * اُس صاف
 دل صوفی مزاج فقیر نی عرض کی - ای جہاں پناہ وہ خصلت
 جو بادشاہوں کی حق میں سرمایہ ظاہر اور باطن کی دولت کا ہی
 سو غصی کو مارنا اور خفگی کی وقت تحمل کرنا ہی * بادشاہ نی
 کہا ای درویش تو نی سچ کہا پر خفگی کی وقت اختیار کی
 باغ کو تھانبنا بہت مشکل ہی - اور کوئی دولتخواہ بھی میری
 یہاں ایسا نہیں ہی کہ ویسی وقت میں حق بات عرض کری -
 غصب کی باغ تھانبنا کی کوئی تدبیر بتائی * درویش نی کہا
 بڑی آدمیوں کو لازم ہی کہ اپنی نوکروں میں سی اُس نوکر کو جو
 سبھوں سی دانش اور دیانت داری اور راستی میں ممتاز ہو محروم را
 اپنا کری - اور یہ اجازت دی کہ غصی کی وقت جس طرح سی
 ہو سکی بُری کاموں سی آگاہ کرکی باز رکھی * لیکن جب تلک
 کہ ایسا شخص ہاتھ لگی علاج اُس کا یہ ہی کہ میں تین پُرزی
 آپ کو لکھہ دیتا ہوں - چاہی کہ اُن تینوں پُرزوں کو اپنی مُقرب

سَوْدَاگَرْنِي جو گَچَھِه سُنَا اُسْپِر اِيَكْ گُرْوَه کو گَوَاه کر کي بغداد کي
حاکِم کي پاس لایا - اور اُس خُدَا پرست درویش کو قَيْد سی چُھَرَايا *

۱۴ نقل هَي که یعن میں ایک حاکِم تھا رای دُرُست اور کِردار
نیک سی مَوْصُوف * ایک دِن شِکار کو گَیا تھا بُھتیری دَوَرْ دھُوب
کی کوئی شِکار ہاتھ نہ لگا * بادشاہ اُس بات سی غمِگین ہو کر
حَیْرَت زُدُون کی طرح اِدھر اُدھر دیکھتا تھا * اِتِفَاقًا ایک غرِیب بی
کس لکڑھاری نی ہِرن کی چمڑی کی ٹوپی اُزُر انگرکھا پہن کر
اُس جنگل میں لکڑپان بُہت سی جمع کی تھیں - اور اُس مِحنت
سی ماندہ ہو کسی پتھر سی کمر ٹیکی ہُوئی دم لی زہا تھا * بادشاہ
کی نظر دُور سی اُس پر پڑی از بسکہ نِہایت شوق شِکار کا رکھتا
تھا اُس کو ہِرن جان کر بیدھِک تیر دِل دوز اُسپر مارا اور جب
اُسکی پاس گَیا دیکھا کہ ایک بیچارہ زخمی سِینہ مجرُوح دِل پُر
خُون پڑا ہَي * نِہایت مَعْهُوم ہُوا - اور اپنی بی تَامُلی پر اپنی
تَئِین ملامت کرنی لگا - اور اُس سی بُہت سی عذر خواہی کر کی
اُسی مِرہم بہا میں ہزار دِینار دُئی - اور وہاں سی شہر کی طرف
مُتَوَجَّہ ہُوا اور اپنی دِل میں عہد کیا کہ بعد اِسکی جو کام کُرُون بی
تَامُل نہ کُرُون * اُس شہر کی اطراف میں ایک سالِک اپنی
نفس کُشی کی واسطی ترک دُنیا کر کی گوشی میں بیٹھا تھا - اور
عقلِ معاد سی بھرہ ور ہو کی رضایِ الٰہی کی جُست جُو میں اوقات

ِکِفایت کری تجھی دیتا ہون - لی تا اس شہر سی نکل جائی اور
 جب تک جئی کسیکا محتاج نہووی * غلام نی کہا حضرت کوئی دانا
 پہ خیال جو آپ نی کیا ہی نہ کریگا * دشمن کی سزا اپنی چیتی
 جی مقصود ہی جب آپ جانسی جاتی رہی تو اُسکی مارنی میں
 کیا لذت ملیکی ؟ غلام ہرچند اس طرح کی باتیں درمیان لایا پر
 کچھ فائدہ نہوا * بیوقوف غلام نی جب خوشنودی اپنی صاحب
 کی اسی میں دیکھی اُسی پڑوسی کی گھر کی کوئی پر لیجا کر سر کاٹ
 ڈالا * اور خط آزادی اور بدرہ زرکا لیکر اصفہان کی طرف رخ کیا *
 صبح کو لوگوں نی بدنیت خواجی کو ایک مرد کی کوئی پر کشته
 دیکھا اور اُسی پکڑ کر قید کیا * از بسکہ نیک ذاتی اُسکی بغداد
 کی چھوٹوں بڑوں پر ظاہر تھی اس سبب خون اُسپر ثابت نہ ہوتا
 تھا - اور اُسی طرح قید میں تھا - یہاں تلک کہ بغداد کی ایک بڑی
 سوداگر کا گذر اصفہان میں ہوا * غلام نی اُس کو پہچانا اور ملاقات
 کرکی اپنی صاحب اور ہمسائی کا احوال پُوچھا * سوداگر نی ماجرا
 بیان کیا اور خواجی کا مارا جانا اور اُس نیک ذات ہمسائی کا
 قید ہونا شرحوار کہہ سُنایا * غلام نی کہا عجب ظلم اُس مرد بیگناہ
 پر ہوا اور پہ بُرا کام اُسکی حسب الْحُکْمِ مُجہسی سرزد ہوا ہی -
 اور وہ نیک مرد اس بات سی اصلاً خبر نہیں رکھتا * غرض جو
 کچھ ماجرا گذرا تھا غلام نی سب شرحوار اُس سی بیان کیا - اور

مہربانیاں بہت سی کرنی لگا اور انعام دینی - اور پرورش اور خاطرداری میں اُسکی مقدور بھر سعی کرتا * اکثر خلوت میں کہتا کہ مجھی ایک مشکل کام کی لئی پالتا ہوں اُمیدوار ہوں کہ میری دل کی آرزو براوی اور میری خاطر کی فکر کو دور کری * جب ایک مدت گذری اور غلام کو ادای حق اور وفاداری میں مستقل پایا تب یہید کہو لا اور فرمایا خبردار رہ کہ میرا اس ہمسائی کی ہاتھ سی دم ناک میں آیا ہی - اور میں نی چتنا چاہا اور حیلی اُنہائی کہ اُسپر کوئی آفت پڑی نہ ہو سکا میری زندگی تلخ گذرتی ہی * مجھی اسواسطی میں نی پلا ہی کہ آج تو مجھی ہمسائی کی کوئی پر لیجا کر مارڈالی - اور وہیں چھوڑ کر چلا آوی - جب لوگ فجر کی وقت وہاں مجھی مُوا دیکھنے کی بیشک اُسکو خون کی تہمت سی پکڑنے کی جاہ اور مال اُسکا غارت ہوگا اور آبرو حُرمت بھی جاتی رہیگی *

غلام نی کہا حضرت اس خیال سی درگذرئی اور اس کام کی تدبیر اور طرح سی تھرائی - اور غرض آپ کی زاہد کا قتل ہی میں اُسی مارڈالوں - اور اُسکی طرف سی آپ کی خاطر جمع کروں * اُسی کہا یہ خیال دور دراز ہی شاید تو اُسپر قابو نہ پاوی اور جلد اُسکا قتل نہ ہو سکی - مجھے میں اب اتنی طاقت نہیں رہی ہی - اُنہے اور اس کام کو بجا لا اور وعدی کو وفا کر کی مجھی خوش کر - اور یہ خط آزادی اور ایک بدرہ زرکا جو تیری زندگی پر کو

کی سزا دینی ضرور ہے * جو شخص کسی پر احسان کا رُوادار نہو
 سزا اُسکی یہ ہے کہ اس دولت سی محروم رہی - اور کوئی اُس
 سی بھلائی نکری * اور جو احسان اور کا اور پر دیکھ نسکی بہتر ہے
 کہ اُسی سنگسار کیجھی * اور جو اپنا حاصل آپ ہی اُسکی سزا یہ
 ہے کہ پنڈت خانی میں قید رہی جب تک کہ میری * تب فرمایا کہ
 اس پہلی کو ننگا کر بھوکھا پیاسا جنگل میں چھوڑ دین - لگ حکم
 بجا لائی اور دُسری کا سرتیغ بیدریغ سی جُدا کیا اور تن کی رنج سی
 رہائی بخھی * تیسرا کی بدن میں قطran ملواکر گرم ریت کی
 اندر ڈلا دیا یہاں تک کہ وہ ہزاروں جان کنڈنی سی ہلاک ہوا *
 غرض حسد کی شامت سی تینون ذلیل ہوئی * حاصل اس قصی کا
 یہ ہے کہ معلوم ہو حسد کی نہایت یہاں تلک ہے کہ بعضی حسد
 سی اپنی بھلائی نہیں دیکھ سکتی ہے - یہیں سی سمجھھی کہ
 اورونکی بھلائی کب دیکھ سکینگی ؟

۱۳ نقل ہے کہ بغداد میں کسی حاصل کی ہمسائی ایک مرد
 خدا پرست رہتا تھا * لوگ اُسی بُزرگ جانتی تھی اور اُس کی
 ملاقات سی بہرہ مند ہوتی تھی * اُس مرد حاصل کا دل پڑو سی کی
 بُزرگی سی جلتا تھا * اور وہ ہمیشہ عقل کو ایک کناری رکھر اُسی
 ستانی میں کوشش کرتا تھا * اور بہت مکر سوچتا - پر کچھ فائیدہ نہ
 ہوتا تھا * آخر اُس مُعاملی سی تنگ آیا * ایک غلام مول لیکر اُسپر

ایک بیہی چاہتا تھا کہ میں ہی لوں دوسرا اس میں شریک نہ ہو * اس خیال میں تینوں حیران ہوئی نہ یہ ہمت تھی کہ زر کا خیال چھوڑیں اور راہ میں پڑا رہنی دین نہ اسپر راضی کہ آپس میں حصی کر لیں * غرض اسی تردد میں ایک رات دین تینوں میدان میں بھوکھی پیاسی پڑی تھی - اور خواب اور خور اپنی اپر تلحظ کر کر لئی تھی * دوسری روز وہانکا بادشاہ شکار کو نکلا تھا * اتفاقاً مقربوں کی ایک گروہ کو ساتھ لیکر بروقت پہنچا اور ان تینوں کو میدان میں بیٹھی ہوئی دیکھ احوال پوچھا * انہوں نی ماجرا بیان کیا * بادشاہ نی فرمایا کہ تم اپنی اپنی حسد کو بیان کرو دیکھوں کون کس مرتبی میں ہی اُس کی موافق یہ اشرفیان تمہیں حصہ کر دوں * ایک نی کہا مجبہی حسد اسقدر ہی جو ہرگز نہیں چاہتا ہوں کہ کسی پر احسان کروں تا وہ خوش ہو * دوسری نی کہا کہ تو نیک مرد ہی اور میری حسد کا ایک پاسنگ تجھمیں نہیں - مجبہی اتنی حسد ہی جو دیکھ نہیں سکتا ہوں کہ کوئی کسی پر احسان کری یا اپنا مال کسی کو بخشوی * تیسرا کہا کہ تم دونوں حسد سی اصلًا بہرہ نہیں رکھتی ہو - تمہارا صرف دعویی بی معنی تھا - میں آیسا ہوں کہ ہرگز روادار نہیں جو مجبہی کوئی بھلائی کری * بادشاہ نی انگشت حیرت کو کاٹا اور انکی گفتگو سی مُتعجب ہو کر کہا کہ تمہاری باتوں سی ثابت ہوا کہ ان اشرفیوں میں سی تمہیں ندیا جاہی بلکہ ہر ایک کو موافق گناہ

فرمایا سب گناهون سی بدتر افشا راز هی - اور مجھے سی یہہ تقسیم
ہوئی - ہرگاہ تو نی یہید میری بھائی کا (کہ تو اسکا محرم راز تھا)
پوشیدہ نکیا مجھی مجھے پر کیا اعتماد هی ؟ غرض رکابدار نی بھتیری
اضطرا بیان کین فائده نہوا اور اُسني سزا پائی * حاصل اس داستان کا
یہہ هی کہ اظہار راز کا ثمرہ نیک نہیں ہی *

۱۲ نقل هی کہ تین شخص اثناء راہ میں ایکتھی ہو کر چلی *
انمیں جو بڑا تھا اُسني دونوں رفیق سی کہا کہ تم اپنی شہر سی
کیون نکلی اور کیا سبب هی کہ گھر کا آرام چھوڑ کر سفر کی محنت
اختیار کی ؟ ایک نی کہا جس شہر میں میں رہتا تھا وہاں میری
خویشون دوستون کو ٹرُوت اور خوشیان بہم پہنچیں * میں دیکھ نہ
سکتا تھا آتشِ رشک سی جلنی لگا اس لئی میں نی اپنی دل سی
کہا کہ کتنی ایک دن وطن چھوڑوں جو یہہ نادیدنی ندیکھوں *
دوسری نی کہا مجھی بھی اس دکھ نی گھر سی آوارہ کیا * تب اُس
بڑی نی یہہ سُنکر کہا کہ تم دونوں میری ہمدرد ہو - میں نی بھی اسی
آفت سی سفر اختیار کیا * غرض بد نہادی ہر ایک کی آشنائی اور
رفاقت کا وجہ ہوئی - دُنیا کی تماشی دیکھنی لگی * ایک دن
راہ میں توڑا اشرفیون کا پڑا پایا * تینوں کھین اُتری اور بولی کہ اسکو
تقسیم کر لیں اور یہیں سی پھر کر اپنی اپنی گھر چلیں چند روز خوشی
سی گذران کریں * سب کی رگ حسد جُنیش میں آئی اور ہر

حاکم نی فرمایا کہ میں اپنی بھائی سی فکر مند ہوں * آثار بداندیشی
 کی اُسکی پیشانی سی ظاہر ہیں - اور مجھی یقین ہی کہ اُسني
 میری قتل پر کمر باندھی ہی * میں چاہتا ہوں قبل اسکی کہ اُسکی
 طرف سی مجھی کچھ آسیب پہنچی ہستی اُسکی کہ بات کا ژوڑا
 ہی نیست کروں اور باغ سلطنت کو اُسکی خارستان سی پاک *
 چاہئی کہ تو ہمیشہ اُس سی چوکنا رہی اور میری نگاہبانی میں
 احتیاط کری * رکابدار نی عرض کی میں کس لائق ہوں کہ آپ کا
 محروم راز ہو سکوں * پر جب بادشاہ نی مجھ پر نوازش فرمائی اُمید
 ہی کہ خدمت بجالاؤں اور راز چھپاؤں * از بسکہ بد ذاتی اُسکی
 طینت میں تھی پہ بات سنتی ہی خیال بیوفائی کا اپنی جی
 میں لایا اور فرصت کا وقت پاکر حاکم کی بھائی کی پاس جا پہ
 ماجرا کھا * اُسني ممنون ہو کر اُسی خوش کیا اور کھا اُمیدوار رہ کہ
 ہر وقت تو سرفراز ہوگا - اور نیک تدبیروں سی اپنی تئین بھائی کی
 ہاتھ سی بچانی لگا * قصارا اُس حاکم کی بھار دولت خزان پر
 آئی - اور شگوفہ اُمید کا نہال زندگی سی جھڑ گیا * جب سریر
 دولت بھائی کی شکوہ سلطنت سی خالی ہوا اُسني پانو تخت شاہی
 پر اور تاج شہریاری سر پر دھرا * پہلا حکم جو اُس شاہ کی زبان
 سی نکلا اُس رکابدار کی قتل کا تھا * بیچاری نی عرض کی میں
 جو آپ کی دولتخواہی کی تھی اُسکی جزا یہی ہی ؟ بادشاہ نی

اُسکی جاتی رہی - اور مُضطرب ہو کر سر پُر سُودا کو اپنی دیوار پر
اتنا پتکا کہ پھوٹ کر مغز کھل گیا اسرا ف کی شامت سی ہلاک ہوا
اور خاک میں مل گیا * فائدہ اس حکایت کا یہ ہی کہ چاہئی۔
خرج آدمی کا آمد کی برابر ہو اور جو پُونجھی اپنی پاس رکھتا ہی
سُود سی اُس کا فائدہ اٹھاوی *

۱۱ نقل ہی کہ اگلی دنون میں ایک حاکم تھا کہ دُنیا کی مستی
کی سبب عقلمندون سی صحبت کم رکھتا تھا - اور کمینی پست
ہمت خوشامد اور چاپلوسی سی اُسکی یہاں پیش ہوئی تھی *
انہیں سی ایک کمینہ رکابدار اُسکا مُعتمد ہوا تھا * ایک دن حاکم
شکار کو گیا جس وقت نزدیک تھا کہ دیری پہنچی رکابدار سی کہا
میں چاہتا ہوں کہ تیری ساتھ گھوڑا دوڑاں اور مُدت سی یہی آزو
ہی کہ معلوم کروں کہ میری مُشکی گھوڑی کی دوڑ اچھی ہی یا اُس
نُقري کی جسپر تو سوار ہی * رکابدار نی حسب الحکم حاکم کی
گھوڑا پہینکا * حاکم نی بھی اپنی تیزرو گھوڑی کی باگ اٹھائی یہاں
تلک کہ دونون شکارگاہ سی دوڑ کی نکل گئی * بادشاہ نی رکاب دبا
کر باگ لی اور کہا ای رکابدار میری غرض گھوڑی دوڑانی سی یہ تھی
کہ ایک فکر میری خاطر میں کُذری تھی اس بھانی سی خلوت کی
تاکہ وہ راز تجھے سی کہوں - دیکھو کسی سی نہ کہنا * رکابدار نی
جیسا آئیں بد ذاتوں کا ہی بھید کی چھپانی میں قسمیں کھائیاں *

سوا کوئی حرف زبان پر نہ لاتی * وہ بھی دیوانی کی طرح لاف مارتا
اور بیہودہ خرج کرتا اور آج کا خیال کل پر نہ رکھتا * جب کتنی روز
گذری آور کال پڑا زمیندار نی کہتی کا دروازہ کھول کر دیکھا کہ اُس غلی
میں نقصان ہوا ہی * ایک تہنڈھی سائس بہر کر سوچا کہ غمگین
ہونا واسطی اُس چیز کی کہ جسکی حسرت بیفائده ہی دانش کی
آئیں سی نہیں * بہتر ہی کہ باقی غلی کو اور جگہ رکھوں * آخر
زمیندار اُس قدر قلیل کو اور جگہ لی گیا - اور چوہا اُس جگہ میں
جهان کا مالک اور رئیس اپنی تئین جانتا سو رہا تھا - اور چوہی
جو کھانی پینی کی آشنا تھی اس حادثی سی واقف ہو کر جاتی رہی
اور خداوند نعمت کو اپنی اکیلا چھوڑ گئی * سچ کہا جسني کہا کہ
ان دغاباز دوستوں کو جو تو دیکھتا ہی وی مکھیاں ہیں گرد میتھائی
کی * دوسری دن وہ چوہا آرامگاہ سی اٹھکر ہر چند داہنی بائیں تکنی
لگا یاروں سی اپنی کسی کو نہ دیکھا اور بہتیری آگی پاچھی تلاش
کی - مصاحبون میں سی کسی کو نہ پایا * اپنی مکان سی اٹھ مصاحبون
کی تلاش کو نکلا تھا کہ عالم کی پریشانی اور علی کی گرانی کی خبر
پہنچی مُضطربانہ گھر کی طرف چلا کہ ذخیرہ جو رکھتا ہی اُسکی
محافظت میں کوشش کری * جب گھر میں پہنچا تو اُسی غلی کا
کچھ نشان نہ دیکھا - اُسی بل کی راہ کہتی میں جو گیا تو دیکھا کہ
اتنا غلہ جو ایک رات بھر کی خورش ہوسکی نہ تھا * تاب و طاقت

تھا کہ ایک گھوڑی نی لات جو پاؤں پر اُسکی ہاری تو اُسکی بھی ٹانگ کٹھوت گئی * وہ گھوڑا بھی دور نہ گیا تھا کہ پانو اُسکا کوسورا خ میں آگیا اور ٹوت گیا * تب میں مستی سی ہوش میں آیا اور دل سی اپنی کہا دیکھا تو نی ان سیھوں نی کیا کام کئی اور کیا کیا پائی ؟ خبردار ہو کہ تجھی دکھلاتی ہیں کہ جو کوئی وہ کام کری کہ لائق اُسکی نہیں وہ ایسا کچھ دیکھی جو نہ دیکھا ہو * آخر میں غفلت سی باز آیا اور توفیق کا دروازہ مُجھے پر کھلا *

۱۰ نقل ہی کسی زمینداری دور اندیشی سی تھوڑا سا غلہ جمع کیا تھا اور اُس میں سی خرچ نہ کرتا تھا کہ ضرورت کی وقت کام آوی * قصارا کوئی چوہا اُس کہتی کی نزدیک رہتا تھا * ہمیشہ زمین کو ہر طرف سی کھوڈتا اور خارہ شگاف دانتون سی بل اپنی ہر طرف سی بناتا تھا * اتفاقاً ایک نیک ساعت میں بل کا سرا جو غلی کی درمیان سی نکلا تو وونہیں بہت سی روزی گھر میں اُسکی پھیل گئی * بادہ فراغت نی اُس کم حوصلی کو دانش کی راہ سی بہت کا کر مغروری و غفلت کا سرشار کیا * محلی کی چوہی اس احوال سی واقف ہو اُسکی خدمت میں حاضر ہوئی - اور کھانی پینی کی آشنا اُسکی پاس جمع ہو کر خوشامدین کرنی لگی - اور اس اندیشی سی کہ مبادا حق بات کی کہنی سی جاہ و روزی میں خلل پڑی کوئی بات اُسکی خلاف مرضی نہ کہتی - اور اُسکی مدد و ثنا کی

بارگاہ کی طرف چلا اور میدان سی شہر میں پہنچا خلقت کو بلکہ
 فرمایا کہ آئی گروہ اب تک میرا دیدہ دل حق بینی سی بند تھا -
 آجِ الہام سی میں نی دریافت کیا اور خوابِ غفلت سی جاگا *
 امیدوار ہوں کہ آج کی دین سی کسی ظالم کا دستِ ظلم رعیت پر نہ
 پہنچی اور کسی جفاکار کا پانو کسی غریب کی گھر کی گرد نہ
 جاوی * حاجیوں کو فرمایا کہ یہ خوش خبری شہر کی چھوٹی بڑوں
 کو پہنچا دو * اس منانی سی رعیت کی جان میں جان ہوئی -
 اور گل مُراد کی انکی امیدواری کی باغ میں کھلی * القصہ مظلوم نوازی
 و ظلم گُدازی اُسکی کمال مرتبی پر ہوئی - اور عدالت اُسکی ایسی
 پھیلی کہ بکری کا بچہ شیرنی کی تھن سی دُودھ پیتا اور تدرو باز کی
 ساتھ بازیان کرنا * اسوساطی لقب اُسکا شاہِداد ہوا * درگاہ کی محروم
 رازوں میں سی کسی نی پوچھا کہ اگلی آئیں کو چھوڑ طریق عدالت
 کی شروع کرنی کا سبب کیا ہی ؟ بادشاہ نی ماجرا بیان کیا اور کہا
 کہ سبب اس غفلت سی بیدار ہوئی کا اور ہشیاری کا یہ ہی - کہ
 ایک روزِ شکارگاہ میں ہر طرف گھوڑا دوڑاتا تھا اور نظر کرتا تھا - اکایک
 دیکھا میں نی کہ ایک کُتا کسی لومڑی کی پیچھی دوڑتا ہی اور
 دانتون سی ہڈی اُسکی پاؤں کی چابتا ہی - یچاری لومڑی لنگری
 پاؤں سی غار میں بھاگ گئی اور کُتا پھرا * وہیں ایک پیادی نی
 پتھر کُتی کو مارا کہ پاؤں اُسکا ٹوٹ گیا * پیادہ ہنوز کئی قدم نہ گیا

بپنجا کہ اُسی لی آ - بگلا اُسکی کہنی سی حضرت کی بارگاہ میں حاضر ہوا * حضرت نی فرمایا کہ تجھی ایک مشورت کی واسطی بُلایا ہی - تب آب حیات پینی کا ذکر درمیان لایا * اُسی کہا آب حیات آپ ہی اکیلی پیومنگی یا دوستون خیرخواہون کو بھی پلاوینگی ؟ حضرت نی فرمایا کہ صرف میری لئی آیا ہی اُرون کی دینی کی احجازت نہیں ہی کیونکر دُون ؟ اُسی عرض کی ای جہان پناہ ہمدم اور دوستون سی جُدا ہوکر زندگی کرنی کیا کیفیت رکھتی ہی ؟ آپ کو خُدا نی دُنیا میں سردار کیا ہی بغیر مددگارون کی کوئی کام سرانجام نہوگا * حضرت نی اُس سچی دور اندیش کی بات پر آفرین کی اور آب حیات پھیر دیا *

۹ نقل ہی کہ اگلی زمانی میں ایک بادشاہ نی دست ظلم کا دراز کیا تھا - اور قدم عدالت کی راہ سی باہر رکھا تھا * رات دین لوگ ظلم سی اُسکی خُدا کی درگاہ میں نالان تھی - اور اُسی لعنت کرتی تھی * ایک دین بادشاہ شکار کو گیا اور بہ سبب اسکی کہ فصل الہی شامل حال تھا ایسی ایک میدان میں جہان بی تعلقی کا عالم تھا اُسکو الہام ہوا ؟ بادشاہی نہ عبارت ہی اس سی کہ دروازہ عیش و کامرانی کا اپنی اُپر کھولی بلکہ پادشاہی پاسبانی ہی کہ اُرون کی رنج کو اٹھا کر خلائق کی نگاہبانی کری - اور ظالِمون کی دست ظلم کو مظلوموں کی دامن سی کوتاہ کری * جب شکارگاہ سی

۸ نقل ہی کہ حضرت سُلیمان کی حُکومت کی آیام میں (کہ وہ تمام جانداروں کی کیا آدمی کیا سوای انکی بادشاہ تھا) اُسکی حُضور ایک دانا عالم غیب سی پیالہ آب حیات کا بھر کر لایا اور عرض کی کہ الہام سی مجھ پر یون کھلا ہی کہ اگر آپ اس پیالی کو نہ پیوں جلد اس جہان سی رُخصت ہوویں - اور جو پیوں تو عمر دراز ہو *

اب پہ پیالہ آب حیات سی بھر کر لایا ہوں - جی چاہی پیچھی اور قیامت تلک زیست کیچھی - یا نہ پیچھی اور ملک عدم کو کوچ فرمائی * حضرت سُلیمان دل میں اپنی سوچا اس کام میں عقلمندون سی مشورت کیا چاہی * حسب الحکم اُس کی دانا اور دُور اندیش ہر گروہ کی کیا انسان کیا حیوان سب حاضر ہوئی - اُس مخفی بھید کو اُن سی ظاہر کیا * تب ہر ایک نی زندگی کی لئی دل پسند باتیں کھیں * حاصل انکا پہ ہی - کہ نقد عمر وہ دولت ہی کہ بمدد عقل کی اُس سی خوبیاں بھم پہنچائی - اور رضا خُدا کی حاصل کیچھی * غرض سب کی رای پہی تھری کہ حضرت پیالہ آب حیات کا پیوں * سُلیمان فرمایا کہ میری ملک کی داناؤں سی کوئی ایسا ہی جو اس مشورت میں حاضر نہیں ہی ؟ سب یون نی عرض کی کہ فلانہ بگلا نہیں ہی * حضرت نی گھوڑی کو اُسکی بلانی کی لئی بھایجا - اُس نی ایک گوشی میں قناعت کر کی خلق سی ملنا ترک کیا تھا گھوڑی کی بات نہیں اور باہر نہ نکلا * دُوسری بار کُتی کو

الفت هي - اور وہ دانتون سی لوہا چبا سکتا ہی * وہ جھوٹھا اس
 بات سی خوش ہوا اور دل میں کہا یہ بڑا نادان ہی کہ میری باتوں
 پر بھول گیا اور لوہی سی دست بردار ہوا - بہتر ہی کہ اپنی کام کی
 مضبوطی کی لئی اسکی آج کی روز ضیافت کروں * تب اسکو گھر میں
 لیکیا اور دعوت کی تیاری کرنی لگا * سوداگر نی کہا آج مجھی ضرور
 کام ہی کل آونگا * غرض اسکی گھر سی چلا اور اسکی چھوٹی لڑکی کو
 چڑا اپنی گھر لیجا کر چھپا رکھا * فجر وعدی پر دوست کی گھر آیا اور
 اسکو پریشان دیکھ کر پوچھا ای بھائی تم کیون گھبرائی ہوئی ہو ؟ کہا
 کل سی بیتا میرا جو نورِ جسم اور سرورِ دل تھا غائب ہوا ہی - بہتیرا
 ڈھونڈھا کچھ پتا نپایا * بولا کل جو میں تمہاری گھر سی نکلا اسی
 شکل کی ایک لڑکی کو جو تم بتاتی ہو میں نی دیکھا کہ ایک
 چوہی ماراٹھائی اڑا چلا جاتا ہی * تب وہ چلایا کہ ای بیوقوف نا
 ممکن بات کیون زبان پر لاتا ہی ؟ موش گیر لڑکی کو کیونکر لی اڑیگا ؟
 سوداگر نی ہنسکر کہا اس سی کچھ تعجب نکر کیونکہ جس شہر کا
 چوہا سو من لوہا کھاتا ہی وہاں کا چوہی مار بھی ایک لڑکی کو اٹھا
 سکتا ہی * اسنسی حقیقت دریافت کی اور کہا کچھ اندیشہ نکر چوہی
 نی تیرا لوہا نہیں کھایا ہی * جواب دیا کہ تو بھی پریشان نہو کہ
 موش گیر تیری لڑکی کو نہیں لی گیا ہی - میرا لوہا مجھی دی اور
 اپنا لڑکا تو لی *

یہ تاب نہیں ہی کہ جب تلک پیالی میں قطرہ قطرہ جمع ہو
 میں انتظار کروں * رکابدار جب چشمی کی کناری پہنچا دیکھتا
 کیا ہی کہ ایک اڑھا مُواہُا اُسکی کناری پڑا ہی - اور زہر بہرا لعاب
 اُسکا پانی میں مل کر قطرہ قطرہ پھاڑ پر سی ٹپکتا ہی * وہ گھبرا کر
 اُترا اور پہ احوال عرض کر ایک پیالہ ٹھنڈی پانی کا چھاگل سی
 بیہر کر بادشاہ کو دیا وہ پیالہ منہ سی لگا کر رونی لگا - اور رکابدار کو
 باز کی ماجری سی آگاہ کرکی اپنی جلدی اور اضطرابی پر بہت
 سی نفرین کی - اور جب تلک جیا یہ داغ حیرت اُسکی دل سی
 نگیا * فائدہ اس قصی کا یہ ہی - کہ عقلمند اپنی کام کو بغیر خوب
 تامل کئی شروع نہیں کرتی ہیں

۷ نقل ہی کہ کوئی ثق پُنجیا سو داگر سفر کو جاتا تھا - سو من
 لوہا کسی دوست کی گھر میں امانت رکھا کہ تنگ دستی کی وقت
 موجب فراغت کا ہو * جب دور دراز سفر کر کی مدت کی بعد گھر
 کو آیا اور لوہا مانگنی دوست کی پاس گیا - وہ بیچ کر تصرف میں
 لایا تھا * کہنی لگا ای بھائی تیری لوہی کو میں نی گھر کی کوئی میں
 رکھا تھا - اور اس بات سی میں غافل تھا کہ اُس کوئی میں چوہی کا
 بل ہی - جب تلک معلوم ہو چوہا فرصت پا کر سب کا سب کھا
 گیا * سو داگر اس بات کو جھوٹہ سمجھہ کر کوئی تدبیر سوچتا تھا -
 اور بظاہر کھتا تھا کیا بعید ہی؟ چوہی کو تو لوہی سی کمال

۶ نقل هی که اگلی زمانی میں کوئی بادشاہ ایک بازکو بہت پیار کرتا تھا - اور وہ ہمیشہ بادشاہ کی ہاتھ پر بیتھا رہتا تھا * ایک روز باز کو ہاتھ پر بیتھا کر شکار کو گیا - اتفاقاً ایک ہر سامنہ نظر آیا * بادشاہ نی کمال شوق سی اُسکی پاچھی گھوڑا ڈالا اور اُسکو پکڑا * ملازم درگاہ اگرچہ پاچھی لگی چلی آتی تھی پر کوئی بادشاہ تلک نہ پہنچتا تھا * اس میں بادشاہ پیاسا ہو کر ہر طرف پانی کی تلاش میں گھوڑا دوڑاتا تھا * آخر ایک دامن کوہ میں پہنچ کر دیکھا کہ پہاڑ پر سی پانی ٹپکتا ہی * ترکش میں سی پیالہ نکال نیچی رکھا کہ قطری جو ٹپکتی ہیں اُس میں جمع ہوں - اور پیالہ بھر جاوی * جب پیالہ بھر چکا چاہا کہ پئی باز نی وونہیں پر مارا - تمام پانی گر گیا * بادشاہ نی اس حرکت سی خفا ہو کر پھر پیالی کو اُسی پتھر کی نیچی رکھا * دیر کی بعد جب بھر چکا چاہا کہ مُنہہ لگاوی - باز نی پھر وہی حرکت کی - اور اُس پانی کو بھی گرا دیا * بادشاہ نی کمالِ تشنگی کی سبب بی تأمل باز کو زمین پر پتک دیا اور وہ مر گیا * اس میں رکابدار آپہنچا - باز کو مُوا اور بادشاہ کو پیاسا پایا * فی آنور چھاگل شکار بند سی کھول پیالی کو خوب دھو دھا کر چاہا کہ بادشاہ کو پانی پلاوی * اُس نی فرمایا کہ مُجھی اس خالص پانی سی جو پہاڑ سی جھرتا ہی کمالِ رغبت ہوئی ہی * تو پہاڑ پر چڑھ اور اس چشمی سی پانی کا پیالہ بھر کر لی آ - کیونکہ پھر

کر اُسی پکڑ پانچری میں بند کیا * اُس بیدل بُلُل نی طُوپی کی مانند
 زبان کھولی اور کہا - آی عزیز مُجھے آزُردا خاطر کو کیون قید کیا تُونی ؟
 جو میری خوش آوازی تُجھی اس بات پر لائی تو میرا آشیانہ تیری
 ہی باغ میں ہی * اگر کوئی اور بات تیری خاطر میں آئی ہو اُس
 سی مُجھی اطلاع کر تو صبر کر کی چُپ رہونگی * کسان نی کہا نہیں
 جانتی ہی کہ تُونی میرا کیا احوال کیا - اور گلوں پر جو وسیلہ میری
 زندگی کا ہی کیا خرابی لائی - اور مُجھی بسبب اُسکی کیسا آزُردا
 کیا ؟ بُلُل بولی اس بات سی درگذر - اور سوچ تو سہی کہ میں
 اتنی قُصور سی جو ایک گل کو پریشان کیا پانچری میں بند ہوئی -
 اور تو جو دل کو رنجیدہ کرتا ہی تیری حالت کیا ہوگی ؟ اس بات
 نی اُسکی دل میں اثر کیا بُلُل کو آزاد کر دیا * بُلُل اُسکا شکر ادا
 کر کی بولی - جب تُونی مُجھے سی نیکی کی تو البتہ میں بھی اسکی
 بدلتی بھلائی کروں * معلوم کر جس درخت کی نیچی تُکھڑا ہی
 یہاں ایک آفتابہ اشرفیون سی بھرا ہوا گڑا ہی - نکال کی اپنی کام
 میں لا * کسان نی جب وہ جگہ کھو دی اور بُلُل کی بات سچ
 ہوئی کہا - آی بُلُل عجب ہی کہ آفتابہ زمین کی نیچی تُجھی نظر
 آیا - اور دام خاک کی اوپر تُونی نہ دیکھا * بُلُل نی جواب دیا تو
 نہیں جانتا ہی جب قضا پہنچی نہ دیدہ دائش میں روشنی رہی -
 نہ تدبیر عقل کی کچھ فائدہ کری *

مُجھی درد سرندی - اور ان افسانوں سی رنجیدہ نکر اور خفا ہو کر
 اپسی گھر گیا * ازیسکہ مآل کار ظالمون کا اچھا نہیں ہی - قضا
 الی سی اُسی رات لکڑیوں کی ڈھیر میں آگ لگی - اور وہاں سی
 گھر تلک پہنچی - جو کچھ اسباب تھا جلکر خاک ہو گیا * فجر کی
 وقت اپنی دوستوں میں بیٹھکر افسوس مال کا بکرا تھا - اور کہتا تھا
 یہہ آگ کہاں سی لگی ؟ وہ درویش جسنسی اگلی روز نصیحت کی
 تھی وہاں آیا اور کہا - ای ظالم اب تلک تو نی نہیں معلوم کیا ہی
 کہ یہہ آگ مظلوموں کی دل کی دھوئیں کی ہی * اُسکی جو طالع
 یاور تھی اس بات نی دل میں اُسکی تاثیر کی - شرمِندہ ہو کر کہنی
 لگا سچ ہی کہ بیچ ظلم کا جو میں نی بویا تھا اُسکا ثمرہ مُجھی ملا *
 آخو اُس زیر دستی سی درگذرا اور ظلم چھوڑ دیا *

۵ نقل ہی کہ کسی کسان کا ایک پیو لا پھلا باغ تھا * گوشہ چمن
 میں ایک جہاڑ گلاب کا تھا نہال کامرانی سی تازہ - اور درخت
 شادمانی سی ہر ایک شاخ اُسکی زیادہ * ہر صبح پہول کھلتی اور
 یاغبان انہیں دیکھ کر خوش ہوتا * ایک روز پہولونکا تماشا دیکھنی
 کو نکلا تھا - ایک بُلُل کو دیکھا کہ مُنہہ کو گُل کی صفحی پر رکھکی
 چھپھی مار رہی تھی - اور اُسکی رنگیں پتیوں کو اپنی تیز چونچ سی
 توڑتی تھی * باغبان گُل کی پریشانی دیکھ بی صبر ہوا - اور بُلُل سی
 رنجیدہ ہو کر فریب کا جال راہ میں بچھایا - اور حیلی کی دانی ڈال

چونری موت کی ہلی جنہوں نی اپنی دل کو تھوڑا سا اُسکی عِشق میں
آلودہ کیا ہی وی سمجھ میں اس بلا کی دام سی چبوٹینگی - اور جنہوں
نی تمام ہمت اپنی دُنیا میں صرف کی ہی اور اُس تلحظ مِتھاں
نی اُنکی مزاج کو خُدا کی راہ سی پھیرا ہی آخر وی رُسوا ہونگی *

۴ نقل ہی کہ اگلی زمانی میں ایک ظالم تھا کہ غریبون کی
لکڑیاں ظُلم سی مول لیتا - اور جتنی مول کی ہوتیں اُس سی
قیمت بہت کم دیتا - اور آب مہنگی کر کی دولمندوں کی سرکار
میں بیچتا * غربا اُسکی ظُلم سی عاجز ہوئی تھی اور دولمند بیہی
تنگ آئی تھی * ایک دن اُسني ایک مُحتاج بی بس کی لکڑیاں
ظللم سی مول لین - اور آدھی قیمت دی * وہ مظلوم خُدا کی درگاہ
میں آہ و نالہ کرنی لگا * اس میں کسی صاحب دل نی اس احوال
سی مُطلع ہو کر اُس ظالم کو نصیحت کی اور کہا - ظلم کرنا اور کسی کا
حق مار رکھنا دون ہمتی اور بی مُروتی ہی - اسکی سوا ناخوشی
خُدا کی بیہی ہوتی ہی - علاوہ یہ کہ اسی دُنیا میں سیکڑوں رُسوائی
سی بدی کی سزا اُسی ملتی ہی - خصوص ان بیچاروں پر ظلم

کرنی سی جو سوای درگاہ خُدا کی کوئی آسرا نہیں رکھتی ہیں * طا
ایسی بد سلوکی نکر کہ اس حال سی شتابی بلا میں گرفتار ہوگا *
وہ ظالم جو شراب غفلت کا نشا اپنی دماغ میں رکھتا تھا اُسکی
راست گوئی اور نیک اندیشی نی برم ہو کر بولا کہ ان یاتوں سی

کو پیاڑ ڈالا * غرض وہ لالچی شکاری حرص کی شامت سی دام میں
پہنسا اوز قانع لو مری نی ہلاکت سی مخلصی پائی *

۳ نقل ہی کہ ایک درویش دانا جسکا طریقہ قناعت تھا بازار
میں گیا * ایک حلوائی نی جو فقیر کی چاشنی سی کھمہ بہرہ
رکھتا تھا اُس عزیز سی التماس کی کہ ایکدم میری دوکان میں ٹھہر
تا آپ کی نصیحت آمیز باتون سی میں فائڈہ مند ہوں * وہ مرد خدا
شناس دل نوازی سی وہاں بیٹھا * حلوائی نی ایک طشت شہد
سی بہر کر درویش کی آگی رکھا * مکھیاں جو طور اُن کا ہی کہ متھائی
پر جمع ہوتی ہیں ایکبار گی اسپر گرین * بعضی کناری پر بیتھیں اور
بعضی درمیان میں * حلوائی نی چونری ہلائی تا مکھیوں کو ہانکی -
وی جو کناری تھیں سسج سی اُڑ گئیں - اور وی جو بیچ میں تھیں
جب اُنہوں نی چاہا کہ اُڑیں شہد اُنکی پرون میں لپٹ گیا اور
دام ہلاکت میں پہنسیں * درویش اس احوال کو دیکھ کر خوش ہوا
اور خُدا کی شکر میں مُستغرق * جب بحال آیا حلوائی نی اُس سی
سب خُوشی کا پُوچھا * اُنسی کہا ای بھائی میں اس طشت کو
دنیا اور شہد کو دُنیا کی نعمتیں اور مکھیوں کو شکم پرور نعمت خواروں
کی مانند سمجھا * اور اُنہیں جو طشت کی کناری بیتھیں تھیں مردان
آزاد کہ تقیدیر کی حُکم سی دُنیا میں آئی پر اسمیں جی نہ لگائی -
اور تھوڑی پر قناعت کی اور دُنیا کو ناچیز جانا * اور جانیو کہ جب

تمام شهد اور گھی اُسکی سر اور مُنہہ اور ڈارہی اور کپڑوں پر پڑا - اور
وی سب خیال ایکبار گی جاتی رہی *

۲ نقل ہی کہ کوئی شکاری ایک دن کسی جنگل میں چلا جاتا
تھا * ایک لوہتی نہایت خوب صورت خوش آئند نظر آئی *
شکاری کو پشم اُسکی بہت خوش آئی * خیال کر لیا کہ گویا بڑی
قیمت میں اُسی بیچا ہی * لوہتی کی پیچھی چلا اور بل سی اُسکی
مُطلع ہوا * اُسی کی نزدیک راہ میں ایک کُوا کپود کر کوئی سی
چھپا دیا اور ایک مردار اُسکی اُپر رکھ آپ گھات میں جا بیٹھا *
لوہتی کو اُس مردی کی بو کھینچ کھینچ کوئی پر لائی پرسوچ میں
تھی کہ اگرچہ طعمی کی بو دماغ کو مُعطِر کرتی ہی لیکن بلا کی بو
بھی دُور اندیشی کی مغز میں پہنچتی ہی * اگرچہ ہو سکتا ہی کہ
کوئی مُوا جانور ہو - پر یہ بھی ممکن ہی کہ اسکی نیچی دام لگایا
ہو - اور دانا جس کام میں احتمال زیان کا ہو وہ نہیں کرتی ہیں *
آخر لوہتی دُور اندیشی کی مدد سی مردی کا خیال چھوڑ سلامت
رہی * اس میں ایک بھوکھا چیتا پہاڑ پر سی اُترا اور اُسکی بو پر
اپنی تئین کوئی کی اندر گرایا * شکاری نی جب آہت دام کی اور
جانور کوئی کی اندر گرنی کی سُنی کمال حرص کی ماری اپنی تئین
معاً کوئی کی اندر گرایا * چیتی نی اس خیال پر کہ وہ شکاری مجھی
اس مردی کی کھانی سی باز رکھیگا جست کی اور صیاد کی پیٹ

Extracts from the Khirad Afroz.

ا نقل هي که ايک مرد پارسا کسي سوداگر کي همسائي مين رهتا
 تها - اور اسکي بدولت پارسا کي اوقات خوشی اور کامرانی مين گذرتی
 تهي * سوداگر هميشه شهد اور گھنی کي تجارت کيا کرتا - اور هر روز
 اس مين سی تھوا پارسا کي یہاں بھاگتا - اور وہ اس مين سی کچھ
 خرچ کرتا اور باقی گھزوں مين رکھتا جاتا * ايک دن گھزوں کو بھرا دیکھ
 کر سوچا کہ اگر یہ دس سير ہو دس درم کو یاچونگا - اور اپنا سر
 انعام کروںگا - اور اس زر سی پانچ بکریاں مول لونگا * وي چھ چھ
 مہیني مين جنینگی - اور هر ايک کي دو دو بچھی ہونگی * هر سال
 بچھیں بچھی ہونگی - دس برس مين انکي بچھوں سی کئی گلی ہو
 جائیگی * ان مين سی بعضوں کو یاچونگا - اور اس سی اوقات بسری
 کروںگا * اور ايک رنڈی کسی بڑی گھرانی کی ڈھونڈھکر اس سی
 بیاہ کروںگا * نو مہینی کی بعد ايک لڑکا پیدا ہوگا * تب اسکو
 تریست کروںگا اور علم و ادب سکھاؤںگا - اگر کسی بی ادبی کریگا تو
 اسی عصا سی جو میری ہاتھ مين ہی اسی ادب دونگا * غرض اس
 خیال مين بی ادب لڑکی کو اپنی سامنہی حاضر جان کر عصا اٹھا
 شهد اور گھنی کی گھزوں پر مارا * وي طاق پر دھری تھی اور آپ
 نیاچھی اسکی مقابل بیٹھا تھا - جو نہیں عصا اُن پر لگا وي ٹوٹ گئی *

چاندِنیان کسین ہوئن - کیا دخل کہ ایک مُو برابر ان میں رخنه یا
 سُوراخ ہوئی؟ چنانچہ نواب خاندوان و مظفر حاں مرحوم کی ناموس
 کی رتبون پر بیشتر موئی میلی چاندِنیان ہوئن تھیں * علی هذا
 القياس میانون پر بھی - با وجود اسکی کہ ایک بھائی میر بخشی
 تھا - اور دوسرا ہفت ہزاری * فی الواقع تقاضا غیرت کا بھی ہی -
 کیونکہ جس کا میانہ رتھ ایک جھمکتی کی ساتھ نکلی - مقرر
 تماشاًیون بازاریون کی جی میں آوی کہ اس میں کوئی چمک
 چاندی رشک پری جلوہ گر ہوگی * پس زنانی سواری کی رتبہ یا میانی
 کا پُر تکلف ہونا بعضی بعضی ثقہ امیرون کی نزدیک بھی سخت
 معیوب ہی * اصل بھی کہ سواری اسکی فی الحقیقت اچھی ہی -
 طور طرز اپنی اپنی پسند پر موقوف ہی * پر ہچکولی بہت بُری *
 اور سوائی اس کی بھی بہت سی سواریان صاحب سلیقه لوگوں نی
 اور کاریگروں نی بنوائیں اور بنائیں * چنانچہ ملوك و سلاطین کی
 واسطی نہ کیتے و نالکی - امیرون کی لئی جھالدار پالکی - اور شہزادیوں
 وزیرزادیوں و امیرزادیوں کی واسطی مہاڑوں چونڈوں سکھپال میانی -
 اور غریبوں کی عورتوں کی لئی ڈولی - تا کوئی نجیبزادی
 اشرفزادی پیادہ پا نہ نکلی - اور اُس کی قد و قامت کو کوئی نا
 مُحِمَّمَ نہ دیکھی *

دیکھی تو اپنی تخت پر پھر پاؤں نرکھی * پر ساتھے ان خوبیوں کی بھی
 اُمرا اُس میں برای تفہیں طبیع کبھو کبھو سوار ہوتی ہیں * اور بعضی
 بڑی آدمی میرزا منش ہر چند کہ چڑھتی کم ہیں - لیکن ہر موسم
 کا ساز انکی سواری کی رتبہ پر ہوتا ہی * چنانچہ گرمیوں میں خس
 کا - اور برسات میں موم جامیکا - جاڑوں میں باناتی * پر اکثر اُس
 میں مہاجن صراف جوہری متصدی سوار ہوتی ہیں - یا عورات ہندو
 مسلمان کی * اور بعضی اوباش بیگمیں یا بانکی کسیان اپنی رُتھوں
 پر نہایت جھمچھماتی ساز سُجوا - بیلوں کی گلوں میں گھنگھرو سینگوں
 پر سونی روپی کی سندھوئیان - اور ساونگیوں میں ٹالیان جھانچھے - جوون
 میں زنگ لگوا بندھوا رکھوا - سوار ہو کر بڑی ٹھیسی سی میلی ٹھیلی
 میں پھر تیان ہیں - یا باغون کی سیرین کرتیاں ہیں * واقعی انکی آمد
 سی تماشاًیوں کی ہوش و حواس جاتی ہیں - گویا جہن کرتی
 ہوئی پریوں کی تخت چلی آتی ہیں *

بیت * جہان ہوتا ہی یون انکا گذارا - کسی رہتی ہی وہاں
 تاب نظارا؟ کہاں ہوتا ہی حاصل لطف دیدار؟ ہر ایک بن جائی
 ہی بس نقش دیوار * جو اس میں اُلٹھ گیا پرده ہوا سی - جھمکڑا
 ایک نظر آیا ادا سی * جو وہ بچلی کی بھی یون سامنی آئی - ترپھے
 کر اُسکی آگی لوٹ ہی جائی *

اور صاحبِ عصمت بیسیوں کی رُتھوں پر گھٹا ٹوب پڑی ہوئی -

بعضی اشرار عیار احمد آباد گجرات میں وہاں کی بیلوں کو گاڑیوں میں جوت سوار ہو رہنی کو جنگل میں آتی تھی - اور مال متعار مسافروں سوداگروں کا لوت لیجاتی تھی * ہر چند سوار گھوڑی اُن کی پیچھی ڈالتی - لیکن اُن کی گرد بھی نپاتی * اور یہ بھی مشہور ہی - کہ گاڑی خاص احتراع اہل ہند کا ہی * بیٹھنی والی اُس کی گرمی سردی آندھی میں نہایت آرام پاتی ہیں * فراغت سی چار آدمی گپ شپ کرتی ہوئی بیٹھی چلی جاتی ہیں - اور سفر میں کیفیت حضر کی اٹھاتی ہیں * لیکن اُس کی پہنچی دو ہوتی ہیں - چھتری دار ہو یا ہندی * اگر ڈھائچا اُس کا کچھ چھٹاپی کی ساتھ ہلکا ہو تو مٹجھولی کھلائیگی - اور بہت چھوٹا اور سُبُک ہوگا تو گینی - اُس کی بیل بھی حد چھوٹی ہوتی ہیں - انہیں گینی کہتی ہیں - قسم ہیں اُنکی علیحدہ ہی *

اور چار پہیوں کی رتہ وہ اس سی کہیں بہتر ہی - بہ نسبت اُسکی اوپھی نیچی سی کم گرتی ہی - ہچکولا بھی اُس میں تھوڑا لگتا ہی * امیر اُمرا کی سواری کی قابل ہوتی ہی * فی الواقع بعضی تو ایسی ہی خوس ڈول سُبُک نقاشی دار ہوتی ہی کہ دیکھنی والی نقش دیوار بن جاتی ہیں * اور ساز بھی اُس پر باناتی سادی یا کارچوبی وغیرہ نیپٹ صفائی اور چمٹ کی ساتھ * اگر سُورج اسوقت زمین پر ہو ہی - تو اپنی رتہ سی اُتر اُس میں آبیٹھی * اور راجھ اندر بھی

پیچھی لئی چلا گیا * وہاں سب کی جانور کھلی اور دکھلائی گئی * هر کسی نی اپنی جانور کی تعریف کی - اور انعام پایا * جب اسکی نوبت آئی - تو یہ اپنی دل میں گھبرا یا * غرض لوگوں نی اسکی ہاتھ سی پنجرا لی غلاف اُتار کوا شہزادی کو دکھایا * دیکھتی ہی ہنسکر شہزادی نی اسی پوچھا - کہ میان ! ان سب کی جانوروں کا تو وصف دیکھا اور سُنا - اب تم اپنی جانور کا بیان کرو کہ یہ کیا وصف رکھتا ہی ؟ ہاتھ باندھ کھڑا ہو بولا - پیر مرشد ! کسی کا اُتنا لیا ہی - کسیکا لڑنا - اور کسیکا بولنا - پر اسکا غرما ہی لیا ہی * اس حاضر جوابی سی خوش ہو دارا شکوہ نی انعام سب کی ساتھ اسکو بھی دیا *

Extract from the Arāish-i-Mahfil.

گجراتی بیل گازی و غیرہ کی بیان میں

اور اس سرزمیں کی بیلوں میں گجراتی بیل سب طرح سی اچھا ہی * ہر چند کہ ناگورا بھی اور بیلوں سی بمرتبہ بہتر ہی - لیکن اسکو نہیں لگتا * صورت شکل اس کی نہایت خوب - دیل ڈول نیپت خوش اسلوب - قد و قامت میں بھی بلند - بادشاہ وزیر و فقیر ہر کسی کی پسند * قدم آیسا چلی کہ رہوار ترکی نہ پہنچ سکی - دوڑی اتنا کہ جالاٹ تازی پیچھی رہ جائی * یون سنا ہی کہ سابق

کہیو * جب میں وہاں سی جلا نجاؤں - عطار سی رُپی مانگیو - اور
 جو کچھہ وہ کہی مُجھکو اطلاع کریو * دانشمند نی ویسا ہی کیا *
 چوتھی روز بادشاہ کی سواری ادھر گئی - دیکھتی ہی بادشاہ نی
 دانشمند کو سلام کیا * اُسني سلام کا جواب دیا * بادشاہ نی کہا -
 کہ ای پھائی ! کیوں میری پاس نہیں آتا ہی - اور مُجھ سی کچھہ
 اپنا حال نہیں کہتا * دانشمند نی ذرا سر ہلایا اور کچھہ نہ کہا *
 عطار دیکھتا تھا اور ڈرتا * جب بادشاہ کی سواری نکل گئی - عطار
 نی دانشمند سی کہا - کہ جس وقت تم نی مُجھی رُپی سونپی تھی -
 میں کہاں تھا ؟ کوئی اور بھی میری نزدیک تھا ؟ پھر کہو شاید میں
 بھول گیا ہوں * دانشمند نی پھر سب ماجرا بیان کیا * عطار نی
 کہا - کہ تو سچ کہتا ہی - اب مُجھی یاد آیا * حاصل کلام پہ ہی -
 کہ اُسني هزار رُپی دانشمند کو دیئی اور بہت عذر کیا *

۵۲ شاہ جہان بادشاہ کی شہزادہ دارا شکوہ کو چڑیاون سی بہت
 شوق تھا * ایک روز فرمایا - شہر میں منادی پھیر دو - کہ جس کی
 یہاں جو جانورِ شکاری اُڑنی لئنی بولنی والا ہی - لیکر کل فجر حضور
 میں حاضر ہووی * اس خوش خبری کی سُنتی ہی جتنی شہر میں
 شوqین تھی اپنی اپنی پرندوں کو اڑای لڑای بُلای تیار کر بڑی تکلف
 سی لی گئی - اور کوئی تماس بین تماشا دیکھنی کی لائچ سی ایک
 کوئی کو پنچھری میں بند کر کی ایک عُمَدہ غلاف اُسپر ڈال انکی

لاکھون مکھیان بات کھستی ہی اُسکی گرد آلپیان * تب اُسی کھا
 کہ دیکھئی حضرت جو فدوی نی عرض کی تھی - سو آپ نی
 دیکھا * پھر میر بخشی نی کھا - اگر میری عرض سُئی تو فوج
 رکھئی - جو وقت پر کام آوی اُسوقت مال ہرگز کچھ فائده نہ
 کریگا * اگر آپکو یقین نہ ہو تو میری بات کو امتحان کر لیجھی *
 ایک ہانڈی میں شہد راب کو اس جگہ رکھوا دیجھی - جو مکھیان
 اُسپر آ لگیں - تو میری بات جھوٹہ - اور جو نہیں تو سچے ہی * اُسکی
 کھنی پر رات کو شہد کا باس جو رکھوا یا - تو ایک مکھی بھی نہ
 آئی * خلاصہ اُسکا یہ ہی - جب اپنی فوج اپنی قبضی سی گئی -
 پھر روزِ سیاہ میں مال بھی خرچ کیجھی تو ویسی میسر نہوگی *
 اہ ایک دانشمند ہزار روپی ایک عطار کو سپرد کرکی سفر کو
 گیا * ایک مدت کی بعد پھر آیا - اور روپی عطار سی مانگی * عطار
 نی کھا تو جھوٹھا ہی * آخر گفتگو بڑھی - بہت لوگ جمیع ہو گئی *
 سبھوں نی دانشمند کو جھوٹھا تھہرا یا اور کھا - کہ یہ عطار بڑا
 دیانت دار ہی - اُسی کبھی خیانت نہیں کی * اگر تو اُس سی
 الجھیگا - تو سزا پاویگا * دانشمند چپ رہا - اور سوال اُس مطلب کا
 بادشاہ کو گذرانا * بادشاہ نی اُسکو فرمایا کہ تین روز اُسکی دوکان
 پاس بیٹھے - اُس سی کچھ نہ کہ * چوتھی دن میں اُس طرف آؤنگا
 اور تُجھی سلام کرونگا - سلام کی خواب کی سوا مجھ سی کچھ نہ

جیب میں رکھ دین - اور اُسی چلا کی پکارا کہ اُنہے بیتھا * بادشاہ نی کہا - تم کیا ایسی بی خبر سو جاتی ہو؟ لڑکا کچھ جواب نہ دیسکا - اور جب اُسٹی اپنی جیب میں ہاتھ دالا - تو خط میں لپیتی ہوئی اشُرِفیان پاکر نہایت حیران ہوا - اور خوف سی بادشاہ کی پائیں پر گر پڑا - اور اشُرِفیان دیکھ کر رونی لگا * بادشاہ نی کہا - تم کیوں روتی ہو؟ لڑکی نی کمال عاجزی سی جواب دیا - کہ آی بادشاہ! کسی آدمی نی میری ہلاکت کی لئی یہہ کام کیا ہی * میں نہیں جانتا کہ بی کیسی اشُرِفیان ہیں * بادشاہ نی تسلی دیکر کہا - ای عزیز! خدا نی یہہ اشُرِفیان تجھی دی ہیں - عوض اُس نیکی کی کہ تُونی کی ہی * ان اشُرِفیوں کو اپنی ما پاس بھیج - اور میں تیری ما کی خبر گیری کروں گا - یہہ بات اسکو لکھ بھیج *

۵۰ ایک بادشاہ نی اپنی وزیر اور میر بخشنی سی صلاحا پوچھا - مال اور لشکر کی جمیع کرنی میں میری عقل کچھ کام نہیں کرتی * اگر مال جمیع کروں تو لشکر نہیں رہتا - اور جو فوج رکھوں تو دولت نہیں رہتی * وزیر نی عرض کی - خداوند! دولت جمیع کیجھی - جو فوج نہ رہیگی تو کچھ نقصان نہیں - کیونکہ جب ضرور ہوگی رکھ لیجھیگا * جو میری بات کا آپکو اعتبار نہو - تو اسکی یہہ دلیل ہی - کہ ایک بُرُن میں تھوڑا شہد رکھوا دیجھی - ایسی ہزاں مکھیاں گرد اسکی آ جمیع ہونگیں * جو نہیں شہد کا باسن رکھوا دیا -

نُزدِیک عَقْلَمَنْد هُو نِکَلِینگی ۔ اُور جو ایسی وقت تُمنی سِیکھا تو تُمہاری کام نہیں آئی کا ۔ لاحاصل ہے * اگر اپنی ہم جو لی پر اب ہم یہی ٹھٹھی ماریں ۔ تو ہماری بازی ہوتی ۔ مُوافق اُس مثل کی ۔ کہ جو چیتی سو ہنسی * لیکن داناؤں کی نُزدِیک نہایت بعید ہے کیا دوستی کیا دُشمنی سی ایسی حالت میں افسوس کی جگہ تصحیح کرنا * اب میں اپنی بات کو موقوف کرونگا اس نصیحت اور کہاوت سی ۔ کہ ہونا ایک خوبی کا دیر کر بہتر ہے نہ ہونی سی ۔ اور چتنی جلدی ہو سکی بُری کام کو چھوڑ کر بھلی کی طرف آنا اچھا ہے *

۱۴۹ ایک بادشاہ نی ناگہان اپنی خدمت گار کو پُکارا * جب آواز کسی کی نہ پائی ۔ تب دروازہ کھول کر باہر گیا * ایک چھوٹی لڑکی کو جو اُسکا نوکر تھا دیکھا * اُسکی پاس گیا کہ اُسکو جگا دیوی * کیا دیکھتا ہے ؟ کہ ایک لکھا ہوا کاغذ اُسکی جیب میں پڑا ہے * بادشاہ مُتعجب ہوا کہ دیکھوں اس کاغذ میں کیا لکھا ہے * اُس کاغذ کو جیب سی نکال کر دیکھا ۔ کہ اُسکی ما کا خط ہے ۔ اور یہ بات لکھی ہے * کہ بُرخُورُدَارِ میری ! تُمنی بُری تصدیع اُنہا کر اپنی تُنخواہ سی تھوڑی روپی ہمکو بھاگی * نہایت سعادتمندی جو فرزندوں کو لائق ہے تُم بھا لائی ۔ خُدا تُمکو اُسکا عوض دیگا * بادشاہ اُسکو اپنی کمری میں لی گیا ۔ اور ایک کاغذ میں کئی اُشْرِفیان لپیت کر اُسکی

اور بہت خوش ہوا * جب وہ اپنی گھر گیا - تب قاضی نی مُدعی
 سی کہا - کہ اب مال کی درخواست صراف سی کرو - البتہ دیگا *
 وہ شخص صراف کی گھر گیا * صراف نی اُسکو دیکھتی ہی بُلایا - کہ
 اجی ادھر آؤ - بھلی آئی - میں تمہارا مال بھول گیا تھا - اگلی
 رات مُجھی یاد آیا * خلاصہ یہ ہی - کہ مال اُسکا پیغیر دیا - اور
 نیابت کی طمع سی قاضی کی پاس گیا * قاضی نی فرمایا کہ آج میں
 نی پادشاہ کی دربار میں سُنا کہ پادشاہ تُجھ کو بتا کام دیا چاہتا ہی *
 خدا کا شکر کر - تُورتہ اعلیٰ پاویگا - میں دُوسرًا نائب تلاس کروں گا *
 آخر قاضی نی اس بھانی سی اُسکو رُخصت کیا *

۱۴۸ دو لڑکی نوجوان ایک ہی ساتھ علم سیکھنی لگی * اُن میں
 سی ایک لڑکا بہت اچھا نیک بخت تھا - اُستاد جو سبق اُسی پڑھا
 دیتا سو یاد کر لیتا - اور اپنی کتاب اپنی گھر میں پڑھا کیا کرتا * دُوسرًا
 غافل بتا شریر تھا - جو اپنی ہم عمر کی مسْحت پر ہنسا کرتا تھا - اور
 ہمیشہ یہ بات اپنی ہم مکتب سی کہا کرتا تھا - کہ تُو گدھا ہی *
 وہ اُسی اکثر یہ جواب دیا کرتا - کہ یار! تھوڑی دنون میں دیکھا
 چاہی کیا ہو * آخر امتحان کا روز آپنچا - اُن دونوں کو علم کی دریا
 میں پیرنی پڑا * دانا لڑکی نی اُس احمدق کو بہت پیچھی جھالت کی
 گرداب میں شرم سی ڈوپتی ہوئی چھوڑا - اور پُکارنی لگا - ای
 یار! جو تمہاری خیال میں ہی وقوف نظر آتی ہیں - سو اکثر دن کی

چینا بویا که جو پہلیگا * مالک نی کہا - یہ کیا یمندی سمجھے
 ہی ؟ کہیں ایسا ہوتا ہی ؟ لقمان نی فرمایا کہ تم ہمیشہ دنیا کی
 ہمیت میں گناہونکا بیج بوتی ہو - اور گمان رکھتی ہو کہ قیامت کی
 دن صواب کا پہل پاؤگی * اس سبب سی میں فی بھی خیال کیا -
 کہ اس چینی سی جو پیدا ہونگی * اس بات سی شرمندہ ہو اُسکی
 صاحب نی لقمان کو آزاد کیا * ابی باتیں بھی لقمان کی فرمائی ہوئی
 ہیں - کہ نادان ہرچند خوبصورت ہو اُسکی ساتھ سُبھت نہ رکھا
 چاہئی - کسواسطی کہ تلوار اگرچہ دیکھنی میں سُوڈول ہی - پر کام
 اُسکا بُرا ہی * جو کوئی اچھی خورکھتا ہی - بیگانی اُسکی دوست
 ہوتی - اور بُدخوالی کی بیگانی دشمن ہو جاتی ہیں * جو جیسا
 بوئگا سویسا ہی پاویگا *

۴۷ ایک شخص نی بہت سا مال ایک صراف کو سُپرڈ کیا -
 اور آپ سفر کو گیا * جب پہر آیا صراف سی تقاضا کیا - اُسني قسم
 کھائی کہ تو نی مجبھی نہیں سونپا ہی * مُدعی نی قاضی کو اطلاع
 کی * قاضی نی تأمل کرکی کہا - کہ کسو سی مت کہیو کہ فلانا
 صراف میرا مال نہیں دیتا - میں تیری مال کی لئی ایک تدبیر کروں گا *
 دوسری دن قاضی نی اُس صراف کو بُلا کیا یہ کہا - کہ میری پاس
 بہت کام ہی - اکیلا نہیں کر سکتا ہوں - چاہتا ہوں کہ تجھبی اپنا
 نائب کروں - کسواسطی کہ تو بُرا ایمان دار ہی * صراف نی قبول کیا

۴۵ دو آدمی باہم ہو کر نکلی - کہ کسی دور دیس میں خا رہی *
 تھوڑی دنون کی پیچ ایک ملک میں جا پہنچی * ایک نی دریافت
 کیا کہ دل جمعی اور خوبی کی ساتھ جو یہاں رہی - تو ضرور ہی کہ
 پہلی یہاں کی رہنی والوں کی بھاکھا سیکھی * غرض اُسی سیکھی *
 دوسرا اتنا مُغُرور تھا کہ عوامِ انس کی زبان کو حقارت سی نہ سیکھا -
 صرف درباری اور عالمون کی زبان تحصیل کی * قضاکار بعد کی برس
 کی دونون کسی بستی میں آئی * وہاں کی بھاکھا اور اُس ملک کی
 ایک تہی - پر وہاں کی رہنی والوں نی هنگامہ مچاکر غیر ملک کی
 حاکم کو قتل کر ڈالا تھا * وی دونون مسافروں جو جدی مکانوں میں بازار
 کی پیچ تھی - کہ انہیں خونیوں نی انہیں پکڑا - اور الکت لیجاکر ہر
 ایک سی پوچھنی لگی - کہ تمہارا یہاں کیا کام ہی؟ جس نی محاورہ
 وہاں کا سیکھا تھا - خوبی سی جواب دیا * اُس کو انہوں نی سلامت
 چھوڑا * اور دوسرا مسافر جس نی صرف حاکموں ہی کی زبان سی
 جواب دیا - اُس انبوہ نی جلگر خنگی سی سر اسکا کات ڈالا *

۴۶ کہتی ہیں کہ ایک مرتبی لقمان کی صاحب نی اُسی کہا -
 کہ فلانی کہیت میں جو بو * لقمان نی اُس زمین میں چینا بویا *
 لقمان کا مالک اُس جگہ میں گیا اور ہری کہیت دیکھ لقمان سی
 بولا - کہ میں نی تجھے سی کہا تھا اس کہیت میں جو بو - کسواسطی
 تو نی چینا بویا؟ لقمان نی جواب دیا - اس اُمید پر میں نی

گیا * بادشاہ نی سب استفسار کیا * اُسّنی عرض کی - کہ پار مال میں
 نی کہا تھا - کہ گیہوں کی درخت ہاتھی کی برابر لنگی ہوتی ہیں -
 تب جہان پناہ ہنسی تھی - اپنی بات کی تصدیق کی لئی لیا ہوں *
 بادشاہ نی فرمایا کہ اب میں نی باور کیا - پر ہرگز کسی سی ایسی بات
 مت کہ جو ایک برس گذرنی کی بعد اعتبار کی جاوی *
 ۱۴۲ کہتی ہیں کہ سلطان محمود غزنوی آیاز کو بہت دوست
 رکھتا تھا * حسد کی سبب سب امیرون نی بادشاہ سی کہا - کہ
 آیاز ہر روز اکیلا جواہرخانی میں جاتا ہی - معلوم ہوتا ہی کہ کچھ
 چوراتا ہی - نہیں تو جواہرخانی میں اسکا کیا کام ہی ؟ بادشاہ نی
 فرمایا کہ جب اپنی آنکھ سی دیکھوں - تب باور کروں * دوسری دن
 لوگوں نی سلطان کو خبر دی - کہ آیاز جواہرخانی میں گیا * محمود
 نی فوراً جھروکھی سی جھانکا - دیکھا کہ آیاز نی ایک صندوق کھول
 کی پرانا میلا کپڑا پہنا ہی * بادشاہ مکان کی اندر گیا - آیاز سی
 پوچھا کہ ایسی کپڑی کیون پہنسی ؟ اُسّنی عرض کی - کہ جب میں
 حضور کی بندگی میں نہ تھا ایسی کپڑی پہنتا تھا - اب خداوند
 کی عنایت سی نفیس پوشائٹ ہمیسر ہی - اس لئی پرانا جامہ ہر
 روز پہنتا ہوں - کہ اپنی قدیم حالت فراموش نہ کروں - اور بادشاہ کی
 نعمت کی قدر سمجھوں * سلطان کو یہ بات پسند آئی - اُسکو چھاتی
 سی لگایا - اور اسکا مرتبہ بتھایا *

۴۲ ایک بہرا گڈریا جنگل میں اپنی بھیڑیں چراتا تھا * قضاکار
 اُسکی ایک بھلی بھیڑ کھوئی گئی * تب اُس نی ایک لنگری بھیڑ کی
 طرف دیکھ کر کھا - کہ جو وہ بھیڑ ملی - تو اسی میں کسی کو خُدا کی
 راہ پر دُونگا * اتنا کہتی ہی بھیڑ ملی - تدوہ لنگری بھیڑ کا کان پکڑ
 کسی کو دینی لی چلا * اس میں سونہ میں سی ایک اور بہرا آیا *
 اس نی وس سی کھا - کہ یہ بھیڑ تولی * وہ بولا - خُدا کی قسم ! میں
 نی اُسکی تانگ نہیں توڑی * غرض یہی کہتی کہتی دونوں قاضی کی
 یہاں گئی * قاضی بھی بہرا تھا - اور اپنی گھر میں کسی سی خفا ہو
 بیتھا تھا * انہیں دُور سی آتی دیکھ - اُن نی اپنی جی میں جانا - کہ
 شاید یہ اُسی کا پیغام لئی آتی ہیں * یہ سمجھے اتنا کہہ اپنی گھر بھیتر
 بھاگ گیا - کہ اُس بُدھات کی بات میں کہیں نہ سُنونگا *

۴۳ ایک بادشاہ وزیر کی ساتھ سیر کو گیا تھا * گیہوں کی درخت
 آدمی کی قد سی لنگی دیکھ کی مُتعجب ہوا اور بولا - کہ آیسی بُلند
 درخت گیہوں کی کہیں نہیں دیکھی * وزیر نی عرض کیا کہ میری
 وطن میں ہاتھی کی ڈیل برابر ہوتی ہیں * بادشاہ مُسکرایا - وزیر نی
 جانا کہ بادشاہ نی میری قول کو دروغ سمجھا - اُسی سی ہنسا * آخر
 گھر پہنچتی ہی اُسی وطن کی لوگوں کو لکھا - کہ تھوڑی درخت گیہوں
 کی بیجوا دو * خط پہنچنی تک فصل آخر ہو گئی * ایک سال کی بعد
 گیہوں کی درخت وہاں سی آئی * وزیر بادشاہ کی حضور میں لی

حاضر کرو * حُکم کی ساتھ ہی لڑکا آپنےجا - اور بادشاہ کی خدمت میں آداب بجا لایا * حضرت نی اپنی دستِ مبارک کی انگوٹھی مٹھی میں لیکر فرمایا - بُجھو تو! ہماری مٹھی میں کیا ہی؟ لڑکی نی عرض کی کہ پیر مرشد! کچھ گول گول سا ہی - اُس میں سُوراخ اور پتھر بھی نظر آتا ہی * حضرت نی کہا - اُسکا نام کیا ہی؟ لڑکا بولا - چکی کا پات * تب عالم پناہ معلم کی چہری کی طرف دیکھنی لگی - اُس نی عرض کی کہ خداوند! علم کا نقش نہیں - پہ عقل کی کوتاہی ہی *

۱۴ دو مسافر ایک سرائی میں جاؤتے * صبح ہوتی ہی جل کھڑی ہوئی * ایک نی دوسری سی پوچھا کہ تم نی اپنی اونٹ پر کون سی جنس لادی ہی؟ کہا ایک آنکھی میں گیہوں اور دوسری میں ریت - تاکہ دونوں کا بوجھ برابر رہی * کہا ریت کو ڈال دی - اور گیہوں کو دونوں طرف ادھیا لی - شتر سُبُک بار ہوگا اور تم ہشیار * اُس نی کہا - ای دوست! تھماری یہاں اتنی دانائی پر کتنی دولت ہی؟ بولا یہی فقط میری جان جو دیکھتی ہو - اس کی سوا اور کچھ اپنی قبضی میں نہیں رکھتا ہوں * کہا تم آگی جاؤ - میں پیچھی رہوں - نہیں تو میں آگی جاؤن - تم پیچھی آؤ * خدا نہ کری تھماری افلس کی ہوا مجھی لگی * میں باز آیا ایسی دانائی سی - میری نادانی ہی بہتر ہی *

کیا - سب اسباب جل گیا * وی کیسی دیندار تھی اُنکی کام سی ہم سمجھتی ہیں ۔۔ کہ دُنیا میں ما باپ کی خدمت سی کوئی کام بڑا نہیں *

۳۹ ایک واعظ کیسی گانو میں کتنی ایک آدمیوں کو وعظ کرتا تھا * اس میں کوئی گزار بھی وہاں آبیتھا - اور لگا اُس کا مُنہ دیکھ دیکھ بیقرار ہو رونی * اس کو روتا دیکھ - سب نی جانا - کہ یہ کوئی بڑا موم دل ہی جو اتنا روتا ہی * ایک نی اس سی پُوچھا کہ بھائی ! سچ کہ تو جو اتنا روتا ہی تیری دل میں کیا آیا ہی ؟ واعظ کو اُنگلی سی بتا بولا - کہ ان میان کی ڈاڑھی ہلتی دیکھا مُجھی اپنا موہوا پیارا بکرا یاد آیا - کہ جب نہ تب اُس کی بھی اسی طرح ڈاڑھی ہلتی تھی - اس لئی میں روتا ہون * یہ سُن سب کھل کھلا اُٹھی - اور واغط شرمندہ ہو دم کھا رہا *

۴۰ کسی بادشاہ نی اپنا فرزند ایک معلم کو سونپا - کہ اسکو علم نجوم سکھاؤ - جب اس میں لاثانی ہو - تو اسی حضور میں لاو * آخون بڑی شفقت اور مُحنت سی جتنی مراتب اُس علم کی تھی - خاطر خواہ جتا ہی * جب دیکھا کہ لڑکی کو اُس علم میں خوب مہارت ہو چکی - تب حضور میں آکر عرض کی - کہ جہان پناہ ! شہزادہ اب نجوم میں لائق و فائق ہوا - جب مرضی مبارک میں آوی - تب اسکا امتحان لیجھی * فرمایا کہ اسی وقت

مانگنی لگا * طبیب نی اسکی همراهیوں سی پوچھا - اسنسی آج کیا
کھایا ہی ؟ کہا جلی روئی کا ٹکڑا * اسنسی فرمایا جو دوا آنکھ کی
بصارت کو زیادہ کرتی ہی سو لاڑ تاکہ اس سیمار کی آنکھوں میں
لگاؤں * وہ چلایا کہ آئی طبیب ! یہ کون سا مقام خوش طبیعی اور ہzel
کا ہی ؟ میں پیٹ کی درد سی چلاتا ہوں - اور تو آنکھوں کی دوا
بتاتا ہی * آنکھ کی دوا درد شکم سی کیا علاقہ رکھتی ہی ؟ طبیب نی
کہا میں چاہتا ہوں کہ تیری آنکھیں روشن ہوں - تاکہ سیاہ اور سفید
میں تفاوت کر سکی - پھر کبھی جلی ہوئی روئی نکھاوی) * پس تیری
آنکھوں کی دوا پیٹ کی علاج سی واجبتر ہی *

۳۸ ایک مرتبی ایک کی گھر میں بڑی آگ لگی - چاروں
طرف لوکا اُنی اگی * گھر والی دو بھائی تھی - اور اُنکی ما باپ
نہایت ضعیف - کہ ہلنی کی طاقت نہیں رکھتی تھی - اور اُس
آگ سی بچ نہیں سکتی - بلکہ خوف سب کانپتی تھی * وی دو
بھائی اُس مصیبت میں حیران - ایک نی ارادہ کیا کہ گھر سی
اسباب باہر نکالی * تب انہوں نی آپس میں یہ کہا - کہ کہاں پاوینگی
ہم ایسی بیشمار دولت جس سی ہمنی زندگانی پائی ؟ آؤ - اسباب
چھوڑ کی اُنکو نکال لاویں * یہ بات کہکی ایک نی باپ کو
کاہندهی پر چڑھا لیا - اور دوسری نی ما کو - اور اُس آگ سی
بچا کر اُنکو ایک جگہ میں بیٹھا دیا - اور کسی چیز کا خیال نہ

لئے تَعْظِيم کی - اپنی پاس بچھایا اور لذیذ کھانا منگوایا * جب دستِ خوان پر بیتھا - دانشمند لقمعی اپنی کپڑی میں رکھنی لگا * تب اُس نی پوچھا کہ یہ کیا حرکت ہے ؟ دانشمند نی جواب دیا کہ کل پرانی کپڑی پہنی ہوئی آیا تھا - ذرہ طعام نہیں پایا * آج معلوم ہوا کہ یہ نفیس کھانا اس کپڑی کی سبب سی ملا ہے * صاحبِ خانہ بہت شرمایا *

۳۶ کسی وقت میں ایک شیر بیمار پڑا * سب درندی اُسکی عیادت کو آئی - مگر لوہری نہ آئی * بھیڑی نی اُسکی چُغلي کی * یہ خبر لوہری کو پہنچ گئی * شیر فی بھیڑی سی کہا کہ جب لوہری آؤ تب مجھی خبر کرنا * جس سوت کہ وہ آئی بھیڑی نی اشارہ کر دیا * شیرنی پوچھا اتنی دن تک تو کہا تھی ؟ اُس نی کہا - دوا کی تلاش میں * پھر اُس نی کہا - کیا دوا لائی ؟ کہا بھیڑی کی ساق کا مہرہ آپ کی دوا ہی * شیرنی اسی وقت چنگل بھیڑی کو مارا - اور ہڈی اُسکی نکال کر کھا گیا * لوہری رخصت ہوئی اور بھیڑیا پیچھی سی لوہو میں تربتر نکلا * لوہری نی کہا جب بادشاہون کی پاس بیٹھئی - تو اُس بات کو کہ مُنہ سی کیا نکلتا ہی خیال رکھنا ضرور چاہئی *

۳۷ نقل ہی کہ ایک شخص کسی طبیب پاس آیا * پیٹ کی درد سی بی قرار ہو کر زمین پر لوٹنی اور بیتابی سی نالہ کرتی ہوئی دوا

لئی سیاست نہیں کرتا ہون * جا آئہ آنی فریادی کو دی - تیری
قصور کی سزا یہی ہی * درویش نی ایک روپیا جیب سی نکال
کتوال کی ہاتھ میں دیا - اور ایک پاپوش کتوال کی سر پر مار کر یہہ
کہا - کہ اگر ایسا انصاف ہی - تو آئہ آنی تُم دونوں بانٹ لو *

۳۴ ایک روز کسی مسخری سی بڑی تقصیر ہوئی * بادشاہ نی اُس
کی گردن مارنی کا حکم کیا - اور فرمایا - میری روبرو گردن مارو * جلان
نی تلوار نکالی - اور مسخرہ تلوار کی نیچی گھبرا تھا - اور سر کو ادھر
اُدھر کرتا - اس واسطی کہ بادشاہ کی خو پر اعتماد نہ رکھتا تھا - اور
تلوں مزاجی اُس کی جانتا تھا * مصاحبون میں سی ایک نی کہا - ای
نامرد کیا گھبرا تھی؟ - مِردانہ وار رہ - کہ آدمی ایک روز جہان میں
آتا ہی - اور دوسری روز جاتا ہی * پہ کیا بی جگری ہی؟ مسخرہ بولا -
اگر تو مرد ہی - اور تیرا بڑا کلیچہ ہی - تو آ - میری جگہ بیٹھے -
میں اُٹھوں اور تیری جوان مردی دیکھوں * بادشاہ بی اختیار ہنسا -
اور اُس کی گناہ سی درگذرا *

۳۵ ایک دانشمند کسی شہر میں وارد ہوا - سنا کہ یہاں ایک
بڑا سخی ہی - سب مسافروں کو کھانا کھلاتا ہی * دانشمند پہتی
پرانی کپڑوں سی اُسکی گھر گیا * اُسنی کچھہ ایلاف نہ کیا - بلکہ
بات بھی نہ پوچھی * دانشمند شرمندہ ہو کی پھر آیا * دوسری دن
پاکیزہ کپڑی کرائی منگوا پہن کی اُسکی گھر گیا * اُسنی دیکھتی ہی

دیکھنی والی بہت خوش ہوئی * ایک دن لوگ دوسری کی گھر گئی -

پوچھا کہ تمّنی کہاں تصویر کھیاچھی ہے ؟ اُسّنی کہا کہ اس پرڈی

کی پاچھی * مصور نی پرڈی پر ہاتھ رکھا - سمجھا کہ پرڈہ نہیں -

دیوار میں پرڈی کا نقش کھیاچھا ہے * تب اس مصور نی کہا -

تمہاری کام سی چڑیوں نی فریب کھایا - اور میری نقاشی سی تمّنی *

۳۲ نقل ہے کہ ایک کشٹی میں دو شخص سوار ہوئی - ایک

اُن میں منطقی تھا - دوسرًا پیراٹ * منطقی نی پیراٹ سی پوچھا -

کہو یار تمّنی کچھ علم منطق کا بھی سیکھا ہے کہ نہیں ؟ وہ بولا کہ

میں نی اب تک منطق کا نام بھی نہیں سنا - سیکھنی کا تو دنگر

کیا ہے ؟ سنکر افسوس انگا کرنی - کہ تمّنی اپنی آدھی عمر جہالت کی

دریا میں ڈبائی * اتنی میں طوفان نمودار ہوا * پیراٹ نی ٹھیکولی

سی منطقی کو کہا - کہو صاحب کچھ پیرنا بھی آپ کو آتا ہے کہ

نہیں ؟ یہ بولا سوای منطق کی میں نی کچھ نہ سیکھا ہے * تب اُسّنی

حیف کھا کر کہا کہ تمّنی اپنی ساری عمر بر باد کی *

۳۳ ایک درویش کسی بنی کی دوکان پر گیا - اور سو دی کی

لشی شتایی کرنی لگا * بقال نی گالی دی * درویش نی ایک جو تی

اُسکی سر پر ماری * اُسّنی کتوال سی نالش کی * کتوال نی فقیر سی

پوچھا - کہ بنی کو کسوسٹی مارا ؟ فقیر نی کہا - کہ اُسّنی دشنا م دی

تھی * کتوال بولا کہ تجھے سی بڑی تقصیر ہوئی - پر فقیر ہے - اس

جو کچھ مجبھی سی مانگا سو پایا - کوئی محروم نہیں گیا * ایک شخص
نی عرض کیا - کہ ای خداوند ! مجبھی ایک دزم درکار ہی عنایت
کر * سکندر نی فرمایا پادشاہون سی چھوٹی چیز کی درخواست
کرنا بی ادبی ہی * اُس نی التماس کیا - کہ جو بادشاہ کو ایک دزم
کی دینی سی شرم آتی ہی - تو ایک ملک مجبھی بخششی * سکندر
نی کہا تو نی دو سوال بیجا کئی - پہلا میری مرتبی سی کم - دوسرا
اپنی قدر سی زیادہ * وہ لجواب اور شرمندہ ہوا *

۳۰ کوئی شخص کھیں کو خط لکھتا تھا - ایک بیگانہ اُس کی
نزدیک آبیتھا - اور اُس کی خط کو دیکھنی لگا * تب اُس نی خط
میں - لکھا کہ بہت سی راز کی باتیں لکھنی تھیں - سو نہیں لکھی
گئیں - اس واسطی کہ میری نزدیک ایک نہایت بیوقوف بیتھا ہی -
ارو اس خط کو دیکھتا ہی * وہ بولا اپنی راز کی حقیقت جو لکھنی
ہو - سو کس واسطی نہ لکھتی ؟ میں نی تو تمہاری خط کو مطلقاً نہ دیکھا
* تب کاتب فی جواب دیا - خیر اگر تم نی میرا خط نہ دیکھا
- کہو تو کس طرح معلوم کیا کہ میں نی یون لکھا ہی ؟ اس بات سی
وہ بہت شرمندہ ہوا اور دم کھا رہا *

۳۱ دو مصور نی آپس میں کہا کہ ہم دونوں تصویر کھیاچھیں -
دیکھیں کون اچھی کھیاچھتا ہی * ایک نی انگور کی خوشی کی شبیہ
کھیاچھی - اور دروازی پر لٹکا دی * چڑیاں اُسپر چھوٹچھ مارنی لگیں *

ڈالی * دُوسری روز قاضی فی سبکی لکڑیان دیکھیں - چور کو پہچانا *
اُس سی روپی لئی اور سزا دی *

۲۷ دو عورتیں ایک لڑکی کی واسطی آپس میں جھگڑا کرتی تھیں -
اور گواہ نہیں رکھتیں * دونوں قاضی کی پاس گئیں - اور انصاف
جاہا * قاضی نی جلاد کو بُلا کی فرمایا - کہ اس لڑکی کی دو تکڑی
کر ایک ایک دونوں کو دی * ایک عورت یہ بات سنتی ہی جب
رہی - دُوسری نی فریاد شروع کی - کہ خُدا کی واسطی میری لڑکی
کی دو تکڑی مت کر - میں لڑکا نہیں چاہتی ہوں * قاضی کو یقین
ہوا کہ لڑکی کی ما یہی ہی * لڑکا اُسکو سُپرڈ کیا - اور دُوسری کو
کوڑی مار کی نیکال دیا *

۲۸ ایک شخص ہر روز چھ روتیان خرید کرتا تھا * ایک دوست
نی اُس سی پوچھا کہ چھ روٹی سی کیا کرتا ہی ؟ اُس نی کہا - ایک
رکھتا ہوں - ایک ڈال دیتا ہوں - دو پھیر دیتا ہوں - دو قرض دیتا
ہوں * دوست نی کہا میں یہ معمما نہیں سمجھا - صاف کہہ * اُس نی
جواب دیا - ایک روٹی جو رکھتا ہوں - اُسکا یہ مطلب کہ میں
کھاتا ہوں * ایک روٹی میری ساس کھاتی ہی - وہ ڈال دینی میں
داخل ہی * دو جو واپس کرتا ہوں - اُس سی یہہ مُراد کہ ماباپ
کھاتی ہیں * دو روٹی جو بیتی کھاتی ہیں - وہ قرض دیتا ہوں *

۲۹ ایک دن سکندر نی اپنی مجلس میں کہا - کہ جس نی

پاس جاکر دوا لا * اُسني کها - شاید حکیم جی اسُوقت گھر میں
 نہووین * کها - ہونگی - جا * تب اُسني کها - اگر ملاقات بھی ہووی
 لیکن دوا ندین * تد کها - رُقّعہ ہمارا لیجھا - البتہ دینگی * پھر کها - کہ
 جو اُنھوں نی دوا بھی دی اگر فائِدہ نکری * کها - ای کم بخت ! یہیں
 بیتھا تمہیدین بائندھا کریگا یا جائیگا ؟ کها - صاحب ! فرض کیا کہ اگر
 فائِدہ بھی کری - تو حاصل کیا ؟ آخر ایکِ دن مُرنا برحق ہی - جیسا
 اب مری تیسا تب مری *

۲۵ دو آشنا اپنی شہر سی تباہ ہوکر کسی مُلک میں گئی *
 ایک اُن میں سی پڑھ سکتا تھا - سو لڑکی پڑھانی لگا - اور دُوسرा جو
 ہُنر جانتا تھا - سو اپنا پیشہ کرنی لگا * اتفاقاً وی دونون بیمار پڑی *
 جو پڑھا تھا سو اُس حالت میں پڑھاتا تھا - اور پیسی پیدا کرتا تھا *
 اور جو ہُنرمند تھا - سو ماری مُفلسی کی مرتا تھا * کیونکہ وہ تو لیتھی
 لیتھی ہی پڑھا سکتا تھا - اور اُسکا کام یہ ہاتھ پانو کی ہلائی ہو
 نسکتا تھا * پس لازم ہی کہ پڑھنا سیکھئی کہ یہ سب سی بہترھی *

۲۶ ایک شخص کی گھر میں روپئی کا توزا گم ہوا تھا * اُسني
 قاضی کو خبر دی * قاضی نی گھر کی سب آدمیوں کو طلب کیا
 - اور ایک ایک لکڑی طول میں برابر سب کی حوالی کی - اور کھا
 کہ چور کی لکڑی ایک انگل بڑھ جائیگی - تِس پاچھی سبکو رُخت
 کیا * جس نی چوری کی تھی - خوف سی ایک انگل لکڑی کا

بُری آدمیوں کی صلاح سی * دوسری نی سوداگری اختیار کی - بھلی آدمی کی کہنی سی * ایک فقیر ہوا - دوسرًا دولتمند * پس جو کوئی بھلی آدمی کی بات مانیگا اُس کا بھلا ہوگا * اور جو کوئی بُری کی بات مانیگا اُس کا بُرًا ہوگا - جیسا اُن دونوں کا ہوا *

۲۲ ایک شخص سوائی ایک گھوڑی کی اور کچھ نہیں رکھتا تھا * اُسی اُس گھوڑی کو اصطبل میں باندھا - پر اس طرح کہ اگاڑی کی طرف پچھاڑی کی * اور شہر میں منادی دی - کہ عجائب تماشا دیکھو - کہ دُم کی جگہ گھوڑی کا سر ہی * شہر کی لوگ جمیع ہوئی * وہ شخص کچھ نقد لیتا - تب آدمیوں کو اصطبل میں جانی دیتا * جو کوئی طویلی سی پھرتا شرم سی کچھ نہ کہتا * وہ مُفلس تھا - اُس بھانی سی اپنا کام کر لیا *

۲۳ ایک بخیل مسجد کی طرف واسطی نماز کی جلا جاتا تھا * اثنائی راہ میں اُس کو یاد آیا - کہ چراغ گھر کا بجھاکر نہیں آیا ہون * وہاں سی پھرا - اور دروازی پر آلونڈی سی پُکار کر کھا - چراغ کو گل کر - اور دروازہ مت کھول - کہ گھسیگا * لونڈی نی کھا - ای صاحب ! اتنی راہ جو آئی گئی جوتا نہ گھسا ہوگا ؟ بولا ای عقلمند لونڈی اندیشہ مت کر - کہ میں ننگی پاؤں آیا ہون - اور بغل میں جُوتی کو لایا ہون *

۲۴ ایک مسلمان بیمار تھا * غلام سی کھا - کہ فلائی حکیم کی

اُس نی بازی نہ پائی * حریف نی کہا شرط ادا کر * اُس نی نہ مانا *

دونون قاضی کی پاس نالشی گئی * قاضی نی مدعی سی فرمایا معاف کر * اُس نی انکار کیا * قاضی نی بہم ہو کی کہ تراش لی - پر جو ایک سیر سی ایک رتی زیادہ کاتیگا تو سزا پاویگا *

۱۹ ایک شخص بادشاہ کی عین قلعی کی نیچی لوٹا گیا * اُس نی بادشاہ کی خدمت میں عرض کی کہ - جہان پناہ! مجھی قضاون نی خُصور کی قلعی کی دیوار کی نیچی لوٹ لیا * بادشاہ نی فرمایا کہ تو ہشیار کیون نہ رہا؟ بولا کہ غلام کو معلوم نہ تھا کہ حضرت کی زیر جھروکھی مسافر لوٹی جاتی ہیں * بادشاہ نی کہا کیا تونی پہ مثیل نہیں سُنی؟

چراغ کی نیچی اندھیرا *

۲۰ کسی کو بادشاہ کی یہاں سی بڑا کام ملا * پہ خوش خبری سُن کر اُس کا دوست مبارک بادی دینی کو ایک دن اُس کی گھر آیا *

اُس نی اپنی دوست سی انجان ہو کر پوچھا تُم کون ہو؟ اور یہاں کیون آئی ہو؟ وہ غریب نہایت خفیف ہوا اور کہنی لگا - کیا مجھی تُم نہیں پہچانتی ہو؟ میں تمہارا قدیم دوست ہوں * سُنا تھا کہ اندھی ہو گئی ہو - اس لئی تمہاری خبر کو آیا ہوں *

۲۱ ایک بڑا سواداگر تھا - اُس کی دو بیشی تھی * تھوڑی دینون میں وہ سواداگر مر گیا * تب باب کی دولت دونون نی بانٹ لی * ایک نی دو تین مہینی میں اپنی سب دولت اڑا دی -

دُوسری آدمی نی کہا کہ - سکھا لڑکون کو وہ چیز کہ جس کی موافق
چلیں - اور جب وی بڑی ہوں تب اُس کی مطابق کام
کریں *

۱۶ ایک شخص کسی بخیل سی دوستی رکھتا تھا * ایک دن
اُس سی کہا - میں سفر کو جاتا ہوں - تو اپنی انگوٹھی مُجھی دی -
تو میں اپنی پاس رکھوں * جب اُسکو دیکھوں گا تجھکو یاد کروں گا *
بخیل نی جواب دیا - جو مُجھی یاد رکھا چاہتی ہو - تو اپنی
انگلی کو خالی دیکھ کر یاد کرنا کہ فلانی شخص سی انگوٹھی مانگی
تھی - اُس نی نہ دی *

۱۷ ایک کایتھ اور اُس کا غلام دونوں ایک گھر میں سوتی تھی *
لالی کہا - رام چیرا! دیکھ تو پانی برستا ہی یا کھل گیا؟ اُس نی
کہا - برستا ہی * پوچھا - تو کس طرح جانتا ہی - تین تو پڑا سوتا ہی *
کہا - بیلی آئی تھی - اُس کو میں فی ٹٹولا تھا - بھیگی تھی * کہا -
چراغ بُجھا دی * کہا - مُنہہ ڈھانپ کی سورہو - اندھیرا ہو جائیگا *
پھر کہا - دروازہ بند کر دی * کہا - بھیا جی! دو کام ہمنی کیی -
ایک کام تُم کرو * غرض ایسا حجتی اور سُست تھا - آخر نہ اُٹھا -
پڑا پڑا جواب دیتا رہا *

۱۸ ایک نی ایک سی پہ شرط کی تھی - کہ اگر میں بازی نہ
چیتوں - تو سیر بھر گوشت میری بدن سی تراش لو * ایسا ہوا کہ

اوپر چڑھی - چڑھ نہ سکا * ایک لوہتی نی دیکھ کر کہا - آئی بھائی !
تو نی بہت بُرا کام کیا - کیونکہ اُترنی سی پہلی چڑھنی کا رستہ
دیکھ نہ لیا *

۱۲ ایک شیر اور ایک مرد نی اپنی تصویر ایک گھر میں
دیکھی * مرد نی شیر سی کہا - دیکھتا ہی انسان کی شجاعت کو ؟
کیسا شیر کو اپنا تابع کیا ہی * شیر نی جواب دیا کہ مصور آدمی
تھا - اگر شیر مصور ہوتا تو ایسا نہ ہوتا *

۱۳ ایک درویش نی ایک بخیل سی کچھ سوال کیا * بخیل
نی کہا اگر تو ایک بات میری قبول کری - تو جو کچھ کہیگا سو
کروںگا * فقیر نی پوچھا وہ کیا بات ہی ؟ اُس نی کہا - مجھ سی
کبھی کچھ مت مانگ * اُسکی سوا جو کچھ تو کہیگا سو مانوںگا *

۱۴ نقل ہی کہ ایک حکیم بیمار ہوا * بہت لوگ اُس کی
عِیادت کو آئی - اور دیر تلک بیٹھی رہی * حکیم اُن سی بہت
ناخوش ہوا * ایک نی اُن میں سی بیہ دریافت کیا اور کہا - کہ
حکیم صاحب ! کچھ ہمیں نصیحت کرو * حکیم نی کہا کہ اگر کسی
کی عِیادت کو جائی - تو دیر تلک نہ بیٹھی *

۱۵ ایک آدمی نی ایک حکیم سی پوچھا کہ کون علم بہتر ہی
پہلی لڑکوں کی سکھانی کی لئی ؟ اُس نی جواب دیا کہ وہ علم
ضرور ہی جس کی حاجت ہوتی ہی جوانی کی وقت میں *

نہیں * اور دوسرا اُس مُنه زور خچر کی برابر ہی - جو لگام نہیں
 مانتا * غرض ایک لڑکا جو سچ پوچھو تو گویا زنبور کی شہد کی
 پیچھی ہی - اور اُسکی نیش کی طرف نظر نہیں کرتا * اور دوسرا
 ناچیز تیسری کی پیچھی دوڑتا ہی - اور یونہیں اپنی محنث کو صرف
 اُس کی رنگین پرون پر برباد دیتا ہی *

۸ ایک کمینی اور یہلی آدمی سی افلاس میں دوستی ہوئی *
 کمینہ دولتمند ہوتی ہی نجیب زادی سی آنکھیں لگا چرانی * تب
 وہ خفا ہو کر - بولا - پہ سچ ہی کمینی کی دوستی جیسی بالوں کی
 بھیت *

۹ ایک شخص نی افلاطون سی پوچھا - کہ تم نی بہت برسون
 دریا کا سفر کیا * دریا میں کیا کیا عجائب دیکھی؟ افلاطون نی
 جواب دیا - کہ یہی عجوبہ دیکھا - کہ میں دریا سی کناری کو
 سلامت پہنچا *

۱۰ اکابر نی بیربل سی پوچھا - کہ لڑائی کی وقت کیا کام آتا
 ہی؟ بیربل نی عرض کیا - کہ جہان پناہ! اوسان * بادشاہ نی کہا -
 ہتھیار اور زور کیون نہیں کھتا؟ بیربل نی کہا - جہان پناہ! اگر اوسان
 خطا ہو جاوی - تو ہتھیار اور زور کس کام آوی؟

۱۱ ایک ہرن پیاسا ہو کر پانی کی چشمی پاس آیا - کہ اُس سی
 پانی پشی * وہ چشمہ بتی غار میں تھا * جب پانی پیکر چاہا کہ

۴ بِيْ كُتَيِ كِه آپس مِين شور كُرْتِي هَيِن - اُور بَهَوْنَكْتِي هَيِن -
كِيْسِي تَكْلِيف هَيِ ؟ بِمَگَر وي لوگ جو آپس مِين جَهْمَرَا كُرْتِي هَيِن -
اُور گَالِيَان دِيَتِي هَيِن - اُور قِصِيمِه اُور فِسَاب بُرْبَا كُرْتِي هَيِن - كُتُون سِي
زِيَادَه خِرَاب هَيِن - كِيْوِنَكِه وي لوگ وَاقِف هَيِن كِه پِهْ گُناه هَيِ *
۵ هِنْدُو سَطَان مِين اِيك بِرَا درْخَت هَيِ - جِس سِي بِهْت کام
نِكْلَتِي هَيِن * اُس کِي لِسَايِي کِي نِيَچِي هِر اِيك آَدِمِي آَرَام پَاتا هَيِ *
اُور پِتِي بِجَاهِي دَوا کِي کَام آَتِي هَيِن * اُور اُس کِي لَاث سِي ناوِين
بِنْتِي هَيِن - اُور شاخُون سِي مَسْتُول * اُس کِي پِتِي بِهْت بِرِي هَيِن -
+ جِس وَقْت اِكتَهِي هو جاتِي هَيِن - تو پال بِنَايَا جاتَا هَيِ *
۶ اِيك اُونَت اُور گَدْهِي سِي نِهَايَا دُو سَطِي تِيَي * اِتفَاقَا دونون
کو سَفَر در پِيش هُوا * دُرْمِيَان رَاه کِي اِيك نِدِي مِلِي * پِهْلِي اُونَت
پِانِي مِين پِيَتِها - اُس کِي پِيت تَك پِانِي هُوا * كَهْنِي لَگَا - آَيِ يار !
اَدَهِر آَو - پِانِي تِهْوِرَا هَيِ - گَدْهَا بُولا - سِچ هَيِ - تِيرِي شِكْم تَك
هَيِ - تِجَهِي تِهْوِرَا مَعْلُوم هُوتَا هَيِ - لِيَكِن مِيرِي پِيَتِه تَك هُوَگَا -
مِين ڈُوب جَاؤ نَگَا *

۷ جو دانا لِرِکَا هَيِ - وَه اِپِنِي كِتاب اِپِنِي گَهْر مِين بِي كِهِي پِرْهَتَا
هَيِ * اُور نَادَان لِرِکَا اِپِنِي كِتاب کو كِهِيل کِي وَاسْطِي طَاق پِر ڈَال رَهَتَا
هَيِ - اَگْرِچِه اُس کِي ما بَاب اُس بد چَال سِي هَزار مَنْع كِرِين * پِهْلَا
لِرِکَا اُس اِسِيل گَهْوَرِي کِي طَرح هَيِ - كِه جِس کِي وَاسْطِي كُوَّزا ضُرُور

مُسْتَخْبَاتِ مُخْتَلِفِ

زیانِ ریختہ میں

۱ مُسْتِی سی زیانِ ہی * جلدی کا پہل ندامست ہی * قناعت
آرام کی کچھی ہی * مُحْنَت سی بڑائی ہی * پُرہیز اچھی دوا
ہی * عاقل کو اشارہ بس ہی * خُدا کا خوف دانش کی اصل
ہی * گونگی زیانِ بہتر ہی جھوٹی زیان سی * علم کی آفت بہول
ہی * انصاف سی خلق کو آرام ہوتا ہی *

۲ تھوڑا کھانا بہت بیماری سی بچاتا ہی * طلب کر علم کو
ٹفلی سی جوانی تک بیماری قید بدن کی ہی - اور غم قید
روح کی * دانشمند بی سبب کام نہیں کرتا ہی * جاہل طلب کرتا
ہی مال کو - اور عاقل کمال کو * علم کی چرچی سی عقل صاف
ہوتی ہی * جب دو بلا میں پڑو - تو آسان کو اختیار کرو * دنیا کی
خوشی میں غمِ ملا ہی - اور اُس کی شیرینی سی سُم *

۳ کسی موجی کا گھر سجائی کی موسم میں جلنی لگا * ایک
غیریب پڑوسی وہاں آکر سینکھی لگا * پہ حالت دیکھ کی ایک
تھیہول نی کہا - کیا خوب ! کسی کا گھر جلی - کوئی تاپی *

VOCABULARY.

N.B.—The letter *m.* signifies masculine, *f.* feminine, *a.* active, *n.* neuter.

It has not been deemed necessary to give the names of the different parts of speech, except when a word belongs to more than one division. In the Hindustani words and phrases, *k* stands for *karnā*, *h* for *honā*, *d* for *denā*, *j* for *jānā*, and *l* for *lenā*. The letters *a*, *p*, *s*, and *h*, at the end of each definition, denote respectively the Arabic, Persian, Sanskrit, or Indian origin of the word explained.

اب *ab*, now, presently; *ab tak*, till now; *ab-kā*, of now, of the present time. *s*
 آب *āb*, m. water, lustre. *p*
 ابتداء *ibtidā*, f. beginning. *a*
 ابھاگی *abhāgī*, ill-starred, wicked. *s*
 ابھی *abhī*, just now, immediately. *s*
 ابیر *aber*, m. time, delay. *h*
 آپ *āp*, self; selves; your honour. *s*
 اپٹرک *aputrak*, childless. *s*
 اپرادھ *aparādh*, m. fault, transgression. *s*
 اپس *āpas*, our, your, themselves, one another; *āpas-men*, among themselves, &c. *s*
 اپسہت *upasthit*, arrived, present. *s*
 اپنا *apnā*, belonging to self, own. *s*
 آپنچنا *āpuncnā*, n. to arrive at. *h* [strip off. *s*
 اتارنا *utārnā*, a. to cause to descend, *uttar*, m. an answer; the north. *s*
 اترنا *utarna*, n. to descend, to alight. *s*

اتفاقاً *ittifākan*, accidentally. *a*
 اتنا *itnā*, so much, so many. *s*
 آٹھ *āṭh*, eight. *s*
 اٹھانا *uṭhānā*, n. to lift or raise up, to take away. *s*
 اٹھنا *uṭhnā*, n. to rise up, to be abolished, to go away; *uṭh-jānā*, n. to depart. *s*
 اثنای *asnāe*, in the midst, in the course of. *a*
 اثر *aṣar*, m. impression, effect. *a*
 آج *āj*, to-day. *s* [ders. *a*
 اجازت *ijāzat*, f. permission, or *اجی* *ajī*, an interjection, to call or bespeak attention, as, Sir, hark you! *h* [well. *s*
 اچھا *achchhā*, good, excellent, *احمد آباد* *Aḥmad-ābād*, the capital of Gujerat. *p*
 احمق *aḥmak*, very foolish, a fool. *a*
 احوال *aḥwāl*, m. condition, circumstances, events. *a*
 اختناع *ikhtirā'*, m. contrivance, invention. *a*

اختیار *ikhtiyār*, m. choice, power. *a*
آخر *ākhir*, last, at last, the end. *a*
آخرت *ākhirat*, f. futurity, a future state. *a* [tor. *p*]
آخون *ākhūn*, m. teacher, preceptor. *a*
ادا *adā*, f. performance, payment, blandishment. *a*
آداس *udās*, grieved, dejected. *s*
آدب *adab*, m. institute, politeness, manners; plur. *ādāb*, ceremonies, &c. *a*
آدمی *ādmī*, m. f. a descendant of Adam, a human being (man or woman), people. *a*
آدھا *ādhā*, half. *s*
ادھر *udhar*, thither. *h*
ادھر *idhar*, hither. *h*
ادھک *adhik*, more, exceeding. *s*
ادھیانا *adhyānā* or *adhyā-lēnā*, a. to halve. *h*
اراده *irāda*, m. desire, purpose. *a*
آرام *ārām*, m. comfort, health, repose. *p*
ارتھ *arth*, m. substance, purport. *s*
آرزو *ārzū*, f. wish, desire, want. *p*
آرزوہ *ārūr̥h*, mounted, riding. *s*
ارانا *urānā*, a. to dissipate, squander; to cause to fly, *s*
ارنا *urñā*, n. to fly, to soar up. *s*
آزاد *āzād*, free, solitary, a hermit. *p*
آزدگی *āzurdagī*, f. affliction, displeasure, vexation. *p*
آزمایش *azmāish*, s. f. *azmāish*, trial. *p*
اس *us*, that; *is*, this; inflections of the pronouns *wuh* and *yih*; *is-men*, during this, in the meantime. *h*

آس *ās*, f. hope, desire, reliance. *s*
آسان *āsān*, easy; *āsānī*, facility. *p*
اسباب *asbāb*, m. causes, goods and chattels. *a*
استاد *ustād*, m. a teacher, master. *p*
استفسار *istifṣār*, m. searching for information, inquiry. *a*
اسراف *isrāf*, m. prodigality, ruin. *a*
اسطح *is-tarāh*, in this manner; *us-tarāh*, in that manner. *h a*
اسلیے *is-liye*, on this account. *h*
آسمان *āsmān*, m. the sky, the firmament, heaven. *p*
اسوار *aswār*, riding, mounted; *aswārī*, act of riding. *s*
اسواسطي *iswāṣṭe*, for this reason; *uswāṣṭe*, for that reason.
اسیس *asīs* (or *āsīs*) f. a benediction. *s*
اشارة *ishāra*, m. a hint, a signal. *a*
اشرار *ashrār*, miscreants, scoundrels. *a*
اشراف *ashrāf*, nobles, grandees; *ashrāf-zādī*, daughter of a grande. *a*
اشرفي *ashrafi*, f. a gold coin so called. The Calcutta ashrafi is worth a guinea and a half. *p*
آشنا *āshnā*, an acquaintance, lover, friend. *p*
اصلب *iṣṭabal*, m. a stable. *a*
اصل *asl*, f. root, origin, foundation, capital. *a*
اصلی *asīl*, noble (as to blood or origin). *a*
اطلاع *ittilā'*, f. manifesting, declaring; investigation, knowledge. *a*

اعتبار *i'tibār*, m. confidence, credit, respect ; *i'tibār-k*, to believe or confide in. *a*
 اعتماد *i'timād*, m. reliance, trust. *a*
 أعلى *a'lā*, higher, highest. *a*
 اعمال *a'māl* (plur. of 'amal) actions, conduct. *a*
 آفات *āfāt*, f. calamities, misfortunes, evils: *a*
 آفت *āfat*, f. calamity. *a*
 آفتاب *āftāb*, m. the sun, sunshine. *p*
 افسوس *afsos*, m. sorrow, regret, vexation, interj. ah ! alas !
afsos-k or *afsos-khānā*, to lament. *p* [tion. *a*
 افلاس *iflās*, m. poverty, destitution
 افلاطون *Aflatūn*, m. Plato. *a*
 اکبر *Akbar*, name of the best and greatest of the Mogul emperors. *a*
 اکتها *ikatthā*, united, together. *h*
 اکثر *akṣar*, most, many, much ; for the most part. *a*
 آکھا *ākhā*, m. a bag, sack. *h*
 اکیلا *akelā*, a. alone. *s*
 آگ *āg*, f. fire ; *āg-d* or *-lagānā*, to set on fire ; *āg-lagnā*, to take fire. *s*
 اگاري *agārī*, f. the fore part. *s*
 اگر *agar*, if, when. *p*
 اگرچه *agarchī*, although. *p*
 اگلا *aglā*, prior, past, ancient. *s*
 آگي *āge*, before, in front, formerly, forwards ; in future. *s*
 آگيا *āgyā*, f. an order, command. *s*
 البتہ *albatta*, certainly, indeed. *a*

الب *alp*, small, few ; *alp-bayask*, of a tender age. *s*
 التفات *āltifāt*, f. courtesy, respect, notice. *a*
 التماس *iltimās*, m. f. beseeching, petitioning. *a* [quarrel. *h*
 الجھنا *ulajhnā*, to be entangled, to *الجھانا*
uljhānā, a. to entangle. *h*
 الگ *alag*, separate, apart. *s*
 امام *imām*, m. a leader in religion, a prelate, priest. *a*
 امتحان *imtiḥān*, m. proof, trial, examination. *a*
 آمد *āmad*, f. arrival, coming. *p*
 امرا *umārā*, (pl.) nobles, grandees. *a*
 اميد *umed* or *ummed*, f. hope. *p*
 امير *amīr*, m. a commander, a nobleman, a grandee, a lord ; *amīr-zāda*, son of a grandee ; *amīr-zādī*, daughter of a grandee. *a p*
 ان *in*, inflection, plur. of *yih*, this ; *un*, plur. of *wuh*, that ; vide Gram. *h*
 آنا *ānā*, n. to come ; s. m. the sixteenth part of a rupee. *s*
 آنبوه *amboh*, m. a crowd, multitude, mob, concourse. *p*
 آنبھا *anubhav*, m. imagination, idea. *s*
 انجان *ānjān*, strange, unknown ; *anjān-h*, to act the stranger. *s*
 اندر *andar*, within, inside ; *Indar*, the god of *Swarga* or the higher regions. *p*
 اندھا *andhā*, blind, dark. *s*
 اندھیرا *andherā*, dark. *s*

اندھیری *andherī*, f. darkness. *s*
اندھیشہ *andesha*, m. thought, suspicion, anxiety. *p*
انسان *insān*, m. man, a human being, mankind. *a*
آنسو *ānsū*, m. a tear. *s*
انصاف *insāf*, m. equity, justice. *a*
انعام *in'ām*, m. a present, a gift. *a*
انکار *inkār*, m. refusal, denial. *a*
آنکھ *ānkh*, f. the eye. *s*
انگل *ungal*, m. a finger's breadth. *s*
انگلی *unglī*, f. a finger. *s*
انگوٹھی *angūṭhī*, f. a ring worn on the finger. *s.*
انگور *angūr*, m. a grape. *p*
آنند *ānand*, m. joy, happiness. *s*
انہ and انہون *inh* and *inhol*, same as *in*; *unh*, and *unhol*, same as *un*, q. v. *h*
آواز *āwāz*, f. noise, sound, voice. *p*
اوباش *aubāsh*, dissolute, depraved. *p*
اوپر *ūpar*, up, upwards, upon. *s*
اور *or*, f. direction, side. *h*
اور *aur*, conj. and, but; adj. more, other; *aur kuchh*, any thing else. *h* [of mind. *h*]
اوسان *ausān*, m. courage, presence
اونت *ūnṭ*, m. a camel. *h*
اونچا *ūnchā*, high, height. *h*
آهار *āhār*, m. food, subsistence. *s*
اہل *ahl*, m. people. *a*
ای *ai*, O, Oh. *p h*
ایاز *Ayyāz*, a man's name. *a*
ایسا *aisā*, such as this, so. *h*
ایک *ek*, one; art. *a* or *an*, frequently joined to its substantive, as ایکدن *ek-din*, one day. *s*

ایمان *īmān*, m. faith, belief, religion, conscience. *a*
ایماندار *īmān-dār*, faithful, honest; *īmān lānā*, to believe. *p*

ب

بابا *bābā*, father, son, sir. *a*
باب *bāp*, m. father. *a*
بات *bāt*, f. a word, affair; *bāt kahte hī*, on the speaking of a word, immediately; *bāt-chīt*, f. conversation, chit-chat. *h*
باد *bād*, f. wind. *p*
بادشاہ *bādshāh*, m. a king; *bādshāhī*, royal. *p*
بادی *bādī*, m. a complainant, speaker. *s*
باجنا *bājnā*, n. to sound, to ring. *s*
بار *bār*, m. load, fruit; time, door, water. *p*
بارہ *bārah*, twelve. *h*
باز *bāz*, back; *bāz-ānā*, to decline, reject; s. m. a hawk. *p*
بازار *bāzār*, m. a market; *bāzārī*, one who attends a market. *p*
بازی *bāzī*, f. play, sport, a game. *p*
باسن *bāsan*, m. a basin, plate, dish, goblet, pot, &c. *h*
بال *bāl*, m. hair. s. ear of corn, h. wing. *p*
بالا *bālā*, above, up, high. *p*
بالک *bālak*, m. a boy. *s*
بالو *bālū*, f. sand. *s*
باناتی *bānātī*, made of broad cloth, woollen, *h*

بانشنا *bāñtnā*, a. to share, to distribute, to divide; *bāñt-l* to divide and take. *s*

باندھنا *bāndhnā*, a. to bind, to shut up; to frame. *s*

بانکا *bānkā*, foppish, impudent. *s*

باوجود *bā-wujūd*, notwithstanding. *p*

باور *bāwar*, m. credit, faith; *bā-war-k*, to believe. *p* [side. *s*]

باھر *bāhir* or *bāhar*, without, out.

باھم *bāham*, together. *p*

بیاد *bibād*, m. quarrel, fight. *s*

بیت *bipat*, f. misfortune, calamity. *s* [teach. *h*]

بیانا *batānā*, a. to point out, to

بیتی *battī*, f. a candle, lamp. *s*

بیتھانا *bīthānā*, a. to cause to sit, to seat. *h*

بیالانا *ba-jā-lānā*, a. to perform, carry into effect. *h*

بیانا *bajānā*, a. to sound, to play on, a musical instrument. *s*

بیچای *ba-jāe* or *ba-jā*, in place, instead of. *p*

بیچلی *bijlī*, f. lightning. *h*

بیجنا *bajnā*, n. to be sounded, to sound. *s*

بیجھانا *bujhānā*, a. to explain, extinguish (a candle). *h*

بیچارا *bichārā*, helpless, wretched. *p*

بیچانا *bachānā*, a. to save, protect. *h*

بیچنا *bachnā*, n. to be saved, to escape. *h*

بیچھا *bachcha*, m. an infant, a child, the young of any creature. *p*

بیچھانا *bichhānā*, a. to spread. *s*

بیخشش *bakhshish*, f. gift, grant, forgiveness. *p*

بیخشنا *bakhashnā*, or *bakhsh-d*, or *bakhshish-k*, a. to give, to bestow. *p*

بیخشی *bakhshī*, m. a general, a commander in chief. *p*

بیخل *bukhl*, m. avarice, stinginess, parsimony. *a*

بیخیل *bakhīl*, a. a miser, niggard. *a*

بید *bad*, evil, bad; used in compounds, as *bad-zāt*, a rascal; *bad-kho*, ill-disposed; *bād-surat*, ugly, ill-favoured. *p*

بیدھت *bad-bakht*, unfortunate, wicked. *p*

بیدن *badan*, m. the body. *p*

بیدھوان *buddhiwān*, wise, intelligent. *s*

بیدی *badī*, f. badness, evil. *p*

بیدیا *bidyā*, f. science, knowledge. *s*

بیبر *bar*, f. bosom, produce; prep. upon. *p*

بیرا *burā*, bad, wicked. *h*

بیرابر *barābar*, equal, like, level. *p*

بیرابری *barābarī*, f. equality; competition. *p*

بیریادکرنا *bar-bād-k* or *bar-bād-d*, a. to cast upon the wind; to destroy or waste. *p s*

بیرپاکرنا *bar-pā-k*, to excite. *p*

بیرتانت *britānt*, m. affair, circumstance. *s*

بیرتن *bartan*, m. a dish, plate, vessel, utensil. *h*

برج *Braj*, name of a district. *h*

برخوردار *bar-khurdār*, happy; a term applied to a son (p. 22). *p*
 برس *baras*, m. a year. *s*
 برسات *barsat*, rain, the rainy season. *s*
 برسنا *barasnā*, n. to fall (as rain), to shower. *s*
 بُرَن *baran*, m. colour, complexion. *s*
 بُرْهَم *barham*, offended, confused, angry. *p*
 بُرِيَان *biriyān*, f. time. *h*
 بُرَا *barā*, large, great; adv. very. *s*
 بُرَاي *barā,ī*, greatness. *s*
 بُرْهَانَا *barhānā*, a. to increase, to promote. *s*
 بُرْهَنَا *barhnā*, n. to increase. *s*
 بُس *bas*, enough, abundantly. *p*
 بُسْتَار *bistār*, m. extent, latitude. *s*
 بُسْتِي *bastī*, f. an abode, a village. *s*
 بُسْنَ پُد *bisan-pad*, a song in praise of Vishnu. *s*
 بُسُورَنا *bisurnā*, n. to weep, to sob. *h*
 بُصَارَت *baśārat*, f. sight, vision, a
 بعد *ba'd*, after, afterwards, at the end. *a*
 بعض *ba'z*, some, certain ones. *a*
 بعضی *ba'ze* or *ba'zī*, some, certain. *a*
 بعيد *ba'īd*, remote, far off. *a*
 بُغْل *bagħal*, s. f. the armpit. *p*
 بغير *bagħair*, ad. without, besides, except. *a*
 بقال *bakkāl*, m. a grain-merchant, a shopkeeper. *a*
 بکرا *bakrā*, a he-goat. [goat. *s*
 بکري *bakrī*, f. a goat, a female
 بکهان *bakhān*, m. explanation. *s*
 بلا *balā*, f. calamity. *a*

بلا *bulānā*, a. to call for, to summon. *h*; *billānā*, to cry.
 بلکه *balki*, yea, on the contrary. *p*
 بلند *buland*, high, lofty. *p*
 بلي *billī*, f. a cat. *s*
 بُمَرْتَبَه *ba-martaba*, in a degree, considerably. *p*
 بِمُوجَ *bumūjib*, by reason, on account. *a*
 بِن *bin*, without. *s*
 بُنَانَا *banānā*, a. to make. *p*
 بُنْج *banaj*, m. trade, traffic. *s*
 بُنَد *band-k*, to shut up, to make fast. *p*
 بُندَگي *bandagī*, f. slavery, service, devotion. *p*
 بُندَهُوَانَا *bandhwānā*, a. to cause to be fastened. *h*
 بُنَنَا *bannā*, n. to be made. *h*
 بُنَوَانَا *banwānā*, a. to cause to be made. *h*
 بُنِي *banī*, pl. sons, children; *banī Isrā'īl*, the Israelites. *a*
 بُنِيَا *banyā*, m. a shopkeeper, merchant. *s*
 بوجه *bojh*, m. a load, weight. *h*
 بوجه *būjh*, understanding, idea. *s*
 بوجهنا *būjhna*, a. to understand, comprehend. *s*
 بولنا *bolnā*, to speak, say. *h*
 بونا *bonā*, a. to sow, plant. *s*
 بـ *ba*, by, with, in; *ba-nisbat*, with regard to. *p*
 بـ *bahā*, m. price, value. *p*
 بـ *bāshā*, see *bhākhā*. *s*
 بـ *bhākhā*, f. language, dialect. *h*
 بـ *bāshnā*, to speak, say. *s*

بھاگ *bhāg*, m. good luck, destiny. s
 بھاگنا *bhāgnā*, n. to flee, to run away; *bhāg-j*, to run off. h
 بھانہ *bahāna*, m. pretence, evasion, contrivance. p
 بھائی *bhā, ī*, m. brother, friend. s
 بھت *bahut*, much, many, very. s
 بھتر *bihtar*, good, well, better. p
 بھتیرا *bahuterā*, much. s
 بھجوانا *bhijwānā*, a. to cause to be sent. h
 بھر *bhar*, full; *'umr-bhar*, during life; *din-bhar*, all day; *bhar-d*, a. to pay, to fill; *bhar-pānā*, to be satisfied. s
 بھرا *bahrā*, deaf. h; *bharā*, full. s
 بھرمن *bhraman*, a walk. s
 بھروسما *bharosā*, m. hope, faith. s
 بھستی *bhistī* or *bhishtī*, m. a water-carrier. p
 بھکانا *bahkānā*, a. to delude, to mislead. h
 بھلا *bhalā*, good, worthy; *bhalā admī*, a gentleman. s
 بھم *baham*, together, one with another, one against another. p
 بھول *bhūl*, f. forgetfulness. s
 بھولنا *bhūlnā*, n. to forget, to mistake. s
 بھونکنا *bhaunknā*, n. to bark. s
 بھی *bhī*, even, also. h
 بھیا *bhaiyā*, m. friend, brother. s
 بھیت *bhit*, f. a wall. s
 بھیتر *bhitar*, within, inside. h
 بھیجننا *bhejnā*, a. to send, convey. h
 بھید *bhed*, m. separation, secrecy. s
 بھیز *bher*, f. a sheep, an ewe. s

بھیری *bherī*, f. an ewe. s
 بھیریا *bheriyā*, m. a wolf. s
 بھیش *bhes* or *bhes*, m. garb, habit. s
 بھیگا *bhīgā*, wet, moist (past part. of بھیگنا to be wet).
 بی *be* (also *abe*), an interjection of reproach, as *sirrah!* you rascal. h
 بی *be*, prep. without; much used in forming negative adjectives, as *be-adab*, unmannerly, and these again become substantives by adding *ī*, as *be-adab-ī*, rudeness. p
 بیان *bayān*, m. explanation, relation. a
 بیبی *bibī*, f. a lady; (vulgarly) a wife. h
 بیت *bait*, f. a couplet, poetry. a
 بیتاب *be-tāb*, powerless, without endurance; *be-tābī*, helpless-ness. p
 بیٹا *betā*, m. a son, a child. h
 بیٹھانا *baithānā*, a. to set down, to place. h
 بیٹھنا *baithnā*, n. to sit, to be placed. h
 بیج *bīj*, m. seed. s
 بیجا *bejā*, ill-timed, ill-placed, impulsive, *be-jigar*, cowardly; *be-jigar-ī*, cowardliness, want of pluck. p
 بیچ *bīch*, prep. among, between, during. h; the middle. s; *bīch-bichāw*, mediation, intermediate means. h
 بیشتر *beshtar*, generally, for the most part. p
 بیچرہ *bechāra*, helpless. p

بیربل *Birbal*, name of one of Akbar's ministers. *h*

بیس *bīs*, twenty. *h*

بیشمار *be-shumār*, incalculable. *p*
بی ترار *be-karār*, uneasy, restless. *ap*
بیگانہ *begāna*, strange, undomestic, foreign. *p*

بیگم *begam* (fem. of *beg*) a lady. *p*

بیل *bail*, m. a bullock. *h*

بیمار *bīmār*, sick, a patient. *p*

بیماری *bīmārī*, f. sickness. *p*

بیندا *bendā*, crooked, absurd. *h*

بیورا *byaurā*, m. account, history. *s*

ب

پاپوش *pāposh*, f. a slipper. *p*

پاٹ *pāt*, m. a millstone. *h*

پادشاہ *pādshāh*, m. a king (same as *bādshāh*). *p*

پار *pār*, m. the opposite bank; adv. over, beyond; *pār sāl*, last year. *s*

پاس *pās*, near, before. *h*

پاکیزہ *pākīza*, clean, fine, elegant. *p*

پال *pāl*, m. a shade, shelter. *h*

پالکی *pālkī*, f. a sedan chair, common in India. *h* [accept. *s*]

پانا *pānā*, a. to get, find, reach, *pānچ*

pānچ *pānch*, five. *s*

پانڈا *pāndā*, a master, a priest. *s*

پانو *pānīw*, m. leg, foot. *s*

پانی *pānī*, m. water; lustre. *s*

پتا *pattā*, m. a leaf. *s*

پتھر *patthar*, m. a stone. *s*

پتی *pattī*, f. a leaf; hemp. *s*

پچاس *pachās*, fifty. *h*

بچھاڑی *pichhārī*, f. the rear; the hind quarter of an animal. *s*

بچھا *pichhālā*, latter, last, modern. *s*

بچھیں *pachīs*, twenty-five. *s*

بدر *padar*, m. (*pidar, h*), a father. *p*

بڑ *par*, conj. but; postp. on or upon, at. *h*

پر *par*, m. a wing. *p*

پرانا *purānā*, old, ancient. *s*

پرتهویناٹھ *prithwī-nāth*, Lord of earth, your majesty. *s*

پریت *pratīt*, f. trust, confidence. *s*

پرد *parda*, m. a curtain, a screen. *p*

پردیشی *pardeshī* (or *pardesi*), a stranger. *s*

پرسرم *parisram*, m. care, labour. *s*

پرسن *prasanna*, pleased, content. *s*

پرسنسا *prasānsā*, f. praise. *s*

پرش *purush*, man, a person. *s*

پرکار *prakār*, m. mode, manner. *s*

پرگت *pragat*, current, well known. *s*

پرنڈہ *paranda*, m. a bird. *p*

پرورش *parwarish*, f. breeding, nourishment. *p*

پرھیز *parhez*, m. temperance, continence, control of the passions. *p*

پری *parī*, f. a fairy. *p*

پریت *prīt*, f. love, friendship. *s*

پرنا *parnā*, n. to fall, to happen. *h*

پرتوسی *parosī*, m. a neighbour. *s*

پڑھاتا *parhānā*, a. to teach to read, to instruct. *s*

پڑھنا *parhnā*, a. to read, to repeat, to say, to speak. *s*

پس *pas*, hence, therefore. *p*

پسند *pasand*, f. choice, approbation. *p*

پشو *pashu* (or *pasu*), m. an animal, beast. *s*

پکارنا *pukārnā*, a. to call aloud, to bawl, to cry out. *h*

پکڑنا *pakārnā*, a. to catch or seize *h*
پکھال *pakhāl*, f. a leatheren bag for carrying water. *s*

پنجرا *pinjrā*, m. a cage. *s*

پندت *panḍit*, a learned brahman. *s*

پوچھنا *pūchhnā*, a. to ask. *s*

پور *paur*, f. a door, gate. *s*

پورا *pūrā*, full, accomplished. *s*

پوری *puri*, f. a kind of cake. *s*

پوست *post*, m. poppy; *postī*, one who intoxicates himself with infusion of poppy. *p*

پوشک *poshāk*, f. vestments, dress, habits, garments. *p*

پہاڑ *pahāṛ*, m. a mountain. *h*

پھتا *phaṭā*, rent, torn (from *phaṭnā*, n. to be rent). *s*

پھاننا *pahchānnā*, a. to know, to recognize. *s*

پھر *pahar*, m. a space of about three hours, a watch (of the day or night). *p*

پھر *phir*, again, back. *h*

پھرنا *phirnā*, n. to turn back, return. *h*

پھل *phal*, m. fruit, effect, advantage, progeny. *s*

پھل *pahlā* or *pahilā*, first, before, rather; *pahle*, at first, previous to. *h*

پھلننا *phalnā*, n. to bear fruit, to be produced. *s*

پھنچنا *pahunchnā*, n. to arrive. *h*

پہمنا *pahannā*, a. to put on, to wear. *h*

پھیا *pahiyā*, m. a wheel (of a chariot, &c.). *h*

پھیر *pher*, back, again. *h*

پھیرنا *phernā* or *pher-denā*, a. to circulate, to give back. *h*

پیادہ *piyāda-pā*, on foot, as a pedestrian. *p*

پیار *pyār*, m. affection. *s*

پیارا *piyārā*, dear, beloved. *s*

پیاسا *piyāsā*, thirsty. *s*

پیٹ *pet*, m. the belly, stomach, womb. *s*

پیٹھ *pīṭh*, f. the back. *s*

پیٹھنا *paithnā*, n. to rush in, to enter. *s* [ing. *h*

پیچھا *pīchhā*, m. pursuit, follow-

پیچھاڑی *pīchhāṛī*, f. the hinder part. *h*

پیچھے *pīchhe*, after, in the rear, in pursuit of. *h*

پیدا کرنا *paidā-k*, a. to produce, to procure; *paidā-h*, to be born, to be found. *h p*

پیر مرشد *pīr murshid*, your majesty, sire. *p*

پیرا ک *pairāk*, m. a swimmer. *h*

پیرنا *pairnā*, n. to swim. *h*

پیسا *paisā*, m. a copper coin, money, cash. *h*

پیسنا *pīsnā*, a. to grind, triturate. *s*

پیشہ *pesha*, m. trade, profession. *p*

پیغام *paighām*, m. a message. *p*

پیمان *paimān*, m. a promise, an oath, a compact. *p*

پینا *pīnā*, to drink

ت

تاب *tāb*, power, endurance. *p*
 تابع *tābi'*, m. subject. *a*
 تاپنا *tāpnā*, a. to warm one's self before a fire. *s*
 تازہ *tāza*, fresh, new, fat, green, young, happy. *p*
 تازی *tāzī*, Arab, Arabian. *a*
 تاکنا *tāknā*, a. to look, stare at. *s*
 تا که *tā-ki*, so that, to the end that. *p*
 تاعل *tāammul*, m. meditation, reflection, purpose. *a* [cian. *s*
 تانسین *Tān-sen*, name of a musician
 تب *tab*, then, at that time, afterwards; *tabhī se*, from that very time. *s*
 تباد *tabāh*, ruined, lost; *tabāh-h*, to be in misery. *p*
 تجھ *tujh*, inflection of *tū*, thou. *h*
 تھصیل *tahsīl*, f. acquisition. *a*
 تخت *takht*, m. a throne. *p*
 تد *tad*, conj. or adv. then. *h*
 تدبیر *tadbīr*, f. deliberation, counsel, management. *a*
 تر *tar*, moist; *tar ba tar*, all wet or weltering. *p*
 تراشنا *tarāshnā*, a. to cut or clip, to shave, to shape out. *p h*
 ترکی *Turkī*, of or belonging to Turkomania. *p* [quiver. *h*
 ترپھنا *taraphnā*, n. to tremble, *tis* (inflect. of *so*), which; *tis-par*, whereupon. *h*
 تسلی *tasaltī*, f. consolation, soothing. *a*

تصدیع *taṣdī'*, f. trouble, privation. *a*
 تصدیق *taṣdīk*, f. verifying, attesting. *a* [image. *a*
 تصویر *taṣwīr*, f. a picture, an *تَصْحِيق* *taṣhīk*, f. ridicule, sport. *a*
 تعریف *ta'rīf*, f. praise, description. *a*
 تعظیم *ta'zīm*, f. reverence, honouring. *a*
 تفاوت *tafāwut*, m. distance, distinction, difference. *a*
 تفنن *tafannun*, m. recreating, refreshing. *a*
 تقداصا *taqāzā*, m. demanding, exacting, urgency. *a*
 تقصیر *takṣīr*, f. fault, crime, blame. *a*
 تک *tak*, postp. up to, as far as. *h*
 تکلف *takalluf*, m. ceremony, pomp. *a* [ance. *a*
 تکلیف *taklīf*, f. trouble, annoyance. *a*
 تلاش *talāsh*, f. search, seeking. *a*
 تلک *talak*, up to (same as *tak*). *h*
 تلوار *talwār*, f. a sword. *s*
 تلونمزاجی *talawwun-mizājī*, f. fickleness of disposition. *a*
 تم *tum*, you (*tumh* and *tumhōn* in the inflection). *h*
 تماشا *tamāshā*, m. an entertainment, show, spectacle, sight; *tamāshā*, a spectator. *a*
 تماس بین *tamāsh-bīn*, a spectator. *p*
 تمام *tamām*, entire, perfect, complete. *a* [drum. *a*
 تمبورا *tambūrā*, m. a kind of *تمجید* *tamhīd*, f. subterfuge, shift. *a*
 تکھواہ *tan-khāh*, f. wages, salary. *p*
 تو *to* or *tau*, adv. then; *tū*, pron. thou. *h*

تُورا *torā*, m. a purse containing 1000 rupees. *h*

تُورنا *torñā*, a. to break, to change, (as coin). *s*

تولنا *tolnā*, a. to weigh. *s*

تون *ton* or *tauñ*, then, in that manner. *h*

تها *thā*, was (verb auxil.). *h*

تھورا *thorā*, little, scarce, seldom, less, few. *h*

تھیلی *thailī*, f. a purse tied round the waist, a bag. *h*

تیار *taiyār*, ready, prepared, finished, complete. *a*

تیتری *tītrī*, f. a butterfly. *h*

تیر *tīr*, m. the bank of a river. *s*

تیر *tīr*, m. an arrow. *p*

تیس *tīs*, thirty. *s*

تیرا *tīsrā*, f. *tīsrī*, the third. *s*

تین *tīn*, three; *taiñ*, thou; *teñ*, from.

ٿ

ٿالی *tālī*, f. a sort of musical instrument. *h*

ٿانگ *tāng*, f. the leg, foot. *h*

ٿولنا *tālonā*, a. to feel, to handle. *h*

ٿکڑا *tukṛā*, m. a piece, a bit, a morsel. *s*

ٿوّلِم *tōral-mal*, a man's name. *h*

ٿوّلها *thathā*, m. a joke, a jest. *h*

ٿوّلھول *thathol*, m. a jester, a buffoon. *h*

ٿوّلھولی *thatholī*, f. fun, humour, sport, joking. *h* [to deem. *h*

ٿھرانا *thahrānā*, a. to determine,

تھسا *thassā*, m. vanity, ostentation. *h*

تھور *thaur*, f. place, spot. *h*

تھیپ *tīp*, m. a note of hand. *h*

ٿ

ٿانی *śānī*, second, equal. *a*

ٿقہ *sīka*, trusty, confidential. *a*

ٿواب *śawāb*, m. the future reward of virtue. *a*

ج

جایڑا *jārā*, m. cold, winter. *s*

جاگنا *jāgnā*, n. to awake, to be awake. *s* [vest. *p*

جامہ *jāma*, m. a garment, robe, *jān*, f. m. life, soul, spirit; dear, beloved; *jān-pahchān*, an intimate friend. *p*

جانا *jānā*, n. to go, to be, to pass, to reach, to continue. *s*

جانچنا *jānchnā*, a. to test, to try, prove. *s*

جاننا *jānnā*, a. to know, to understand, to consider. *s* [bird. *p*

جانور *jānwar*, m. an animal, a *jāhil*, ignorant, barbarous, brutal. *a*

جب *jab*, when, at the time when; *jab-na tab*, now and then. *s*

جبا *jubā*, young, youthful. *s*

جب تک *jabtak* or *jab-talak*, so long as, till when. *s h*

جتنا *jittā*, as much (as), whatever much. *h*

جتنا *jutānā*, a. to point out, to teach. *s*
 جتنا *jitnā*, as many (as), how many soever. *h*
 جدا *judā*, separate, apart. *p*
 جس *jis*, the inflection of the rel. lat. *jo*, who, which. *h*
 جگانا *jagānā*, a. to waken, to rouse up. *s*
 حجہ *jagah*, f. place, quarter, room, vacancy, stead. *h*
 جلان *jallād*, m. an executioner, cruel, hard-hearted. *a*
 جلد *jald*, expeditious, quick, quickly. *p* [ness. *p*
 جلدی *jaldī*, f. quickness, rashness.
 جلنا *jalnā*, n. to burn, to be kindled; to get into a passion. *s*
 جلوہ *jalwa*, m. light; *jalwa-gar*, brilliant, beautiful. *p*
 جلیو *jalev*; f. retinue, attendance. *a*
 جمع *jam'*, f. a congregation, collection, sum total, number; *jam-k* or *rakhnā* or *-kar-rakhnā*, to collect; *-honā*, to be collected. *a*
 جن *jan*, m. a person, individual. *s*
 جنس *jins*, f. genus, goods, commodity. *a* [wood. *s*
 جنگل *jangal*, m. a forest, a
 جو *jo*, (rel. pron.) he who; *jo-koi*, whosoever; *jo-kuchh*, whatsoever. *h*
 جو *jau*, m. barley; *jō*, if, when; *jū*, searching. *p s* [bling. *s*
 جوا *jū,ā*, m. a yoke; dice, game.
 جواب *jawāb*, m. an answer. *a*

جوان *jawān*, young, a young person; *jawān-mardī*, valour. *p*
 جوانی *jawānī*, f. youth, or rather that period of life to which the Romans applied the term *ventus*. *p*
 جواہر *jawāhir*, f. (plu. of *جواہر*), gems, jewels; *jawāhir-khāna*, a jewel-house or treasury. *a*
 جوهري *jauharī*, m. a jeweller. *a*
 جوتا *jutā*, m. a shoe. *h*
 جوتک *jotik*, m. astrology. *s*
 جوتکی *jotakī*, an astrologer. *s*
 جوتی *jutī*, a slipper, a small shoe. *h*
 جوتنا *jotnā*, a. to yoke. *h*
 جوڑنا *jorñā*, a. to join, clasp. *h*
 جون *joni* or *jauñi*, when, as; *joni-hīn* or *jauñi-hīn*, the instant when. *h*
 جونپور *Jaunpūr*, name of a city. *s*
 جھاڑ *jhār*, m. bushes; continued rain. *h*
 جھاڑ جھوڑ *jhārjhūr*, f. a thicket. *h*
 جھاز *jahāz*, m. a ship. *a*
 جھالت *jahālat*, f. ignorance. *a*
 جھان *jahān*, m. the world; *jahānī*, of or belonging to the world, mankind. *p*
 جھان پناہ *jahān panāh*, m. refuge of the world, your majesty! *p*
 جھانچھ *jhānchh*, f. a cymbal. *s*
 جھانکنا *jhānknā*, a. to peep, to spy. *h*
 جھت *jhat*, quickly. *h*

جہروکھا *jhārokhā*, m. a lattice, a window. *s*
 جہگڑا *jhagrā*, m. wrangling, quarrelling. *h*
 جہگڑنا *jhagarnā*, n. to quarrel. *h*
 جہمکھا *jhamjhamātā*, glittering. *h* [beauty. *h*
 جہمکڑا *jhamakrā*, m. splendour, *h*
 جہن *jhan*, m. a clashing sound of metals, &c. *h*
 جہوٹہ *jhūth*, false, a lie. *s*
 جہوٹھا *jhūthā*, a liar, false. *s*
 جی *jī*, m. life, soul, mind: added to names, professions, &c., it signifies sir, master. *s*
 جیب *jeb*, f. a pocket. *t*
 جیتا *jītā*, alive, living. *s*
 جیتنا *jītnā*, a. to win (at play), to conquer. *s*
 جینا *jīnā*, n. to live, or be alive. *s*
 جیسا *jaisā*, in the manner which, as, such as. *s*

ج

چابک *chābuk*, m. a horsewhip. *p*
 چال *chāl*, f. way, practice. *s*
 چلاک *chālāk*, active, fleet. *p*
 چاندی *chāndī*, f. a kind of cloth; moonlight. *s*
 چاہنا *chāhnā*, a. to love, to like, to desire, to choose; *chāhiye* (in Braj *chāhiyatū*), it is fit, proper, necessary, &c. *s*
 چبلا *chibillā*, stupid, impudent. *h*
 چپ *chup*, } silent, speechless. *h*
 چپکا *chupkā*,

چتر *chatur*, clever; *chaturā*, *i*, expertness. *s*

چتکانا *chātkānā*, a. to rend, split. *h*

چتھی *chīthī*, f. a letter, an epistle. *h*

چراغ *chirāgh*, m. a lamp, a light. *p*

چراغا *charāgāh*, f. a pasture, a meadow. *p*

چرانا *charānā*, a. to graze; *churānā*, a. to steal; *ānkhein churānā*, to withdraw the eyes. *s*

چڑھنا *charhnā*, n. to ascend, to come up. *h*

چڑھانا *charhānā*, a. to raise up. *h*

چڑیا *chiriyā*, f. a bird. *h*

چڑیمار *chirīmār*, a bird-catcher, a fowler. *h* [tain. *p*

چشمہ *chashma*, m. a well, a fountain. *h*
 چغلی *chughlī*, slandering, backbiting. *p*

چکت *chakit*, astonished. *s*

چکی *chakkī*, f. a mill, a mill-stone. *s*

چلانا *chillānā*, n. to scream out. *h*

چلنا *chālnā*, n. to move, to go, proceed, go off, pass (as coin), to be discharged (as a gun); *chālā-j*, to go; *chālā-ānā*, to come. *s*

چمک *chamak*, f. brilliancy, glitter, beauty. *h* [dingly. *p*

چنانچہ *chunānchi*, thus, according to. *s*

چنتا *chintā*, f. care, anxiety. *s*

چنگل *changul*, m. a claw; *changul mārnā*, to grasp with the claw. *p*

چار *chār* four; *chāron* *taraf* all around

چوبی *chau-be*, one who has read the four *vedas*. *s*

چوب *chop*, f. desire, selfishness. *h*

چوبایہ *chaupāya*, four-footed, a quadruped. *s*

چوتھا *chauthā*, the fourth. *s*

چور *chor*, m. a thief, a robber. *s*

چورانا *chorānā*, a. to steal. *s*

چوری *chorī*, f. theft, robbery. *s*

چوک *chūk*, f. defect, error; *chauk*, an open place in a city. *h*

چوکس *chaukas*, expert. *s*

چوگنا *chaugunā*, a. fourfold. *s*

چوچ *chonch*, f. beak, bill. *s*

چونڈول *chaundol*, m. a kind of sedan or *palkī*. *s*

چھ *chhah*, six. *h*

چھائی *chhātī*, f. the breast; *chhātī se lagānā*, to embrace. *h*

چھپنا *chhipnā*, n. to be concealed, hidden, absent. *h*

چھتری *chhatri*, f. a covering or hood; *chhatri-dār*, covered, hooded. *s*

چھٹاپا *chhuṭāpā*, m. smallness. *h*

چھرا *chihra*, m. the face. *p*

چھوتا *chhoṭā*, little, small. *h*

چھور *chhor*, m. end, extremity. *h*

چھوڑنا *chhornā*, a. to release, leave, let go. *h*

چھوکرا *chhokarā*, m. a boy. *h*

چھید *chhed*, m. a hole, an opening. *s*

چیز *chīz*, f. a thing. *p*

چینا *chainā*, m. a kind of corn. *s*; *chenā*, millet. *h*

حاجت *hājat*, need, want. *a*

حاصل *hāsil*, m. produce, result, profit, revenue; *hāsili-kalām*, in fine, in short; *hāsil-h*, to be obtained. *ā*

حاضر *hāzir*, a. present, willing; *hāzir-jāwābī*, ready wit. *a*

حاکم *hākim*, m. a ruler. *a*

حال *hāl*, m. state, condition, business, affair, present time, *a*

حالت *hālat*, f. state, condition. *a*

حبشي *habshī*, m. Abyssinian, Caffre. *a*

حجتي *hujjatī*, cavilling, arguing the point. *a*

حد *hadd*, extreme, extremely. *a*

حركت *harakat*, f. proceeding, conduct. *a*

حريف *harīf*, an opponent (in play), a rival, an associate. *a*

حسد *hasad*, f. envy, malice, emulation, ambition. *a*

حضر *hazr*, m. rest, repose. *a*

حضرت *hazrat*, your or his majesty, your, his excellency, &c. *a*

حصہ *hissā*, m. share, lot, portion, division. *a*

حضور *huzūr*, m. presence, appearance, court; his majesty. *a*

حق *hakk*, just, true; the Deity; justice, lot. *a*

حکایت *hakīmat*, f. contempt, disgrace, baseness. *a*.

حکایت *hikāyat*, f. a history, tale, narration. *a*

حکم *hukm*, m. order, decree. *a*
 حکمت *hikmat*, f. wisdom, knowledge, skill, contrivance. *a*
 حکیم *hakīm*, m. a sage, a philosopher, a physician. *a*
 حواس *hawās* (pl.), senses. *a*
 حوالی *hawāle-k*, to give in charge, to consign. *a*
 حیف *haif*, interj. ah! alas! m. iniquity, a pity; *haif-k* or *khānā*, to sigh, to express one's sorrow. *a*
 حیران *hairān*, confounded, perplexed. *a*

خ

خاص *khāṣṣ*, select, peculiar. *a*
 خاطر *khāṭir*, f. the heart, mind; *khāṭir khāh*, cheerfully, heartily; *khāṭir jam'*, with heart at ease, contented. *a*
 خالی *khālī*, bare, empty. *a*
 خان *khān*, a lord, grandee; *khān-daurān* (p. 29), a man's name; *khān-khānān*, a man's name. *a*
 خانہ *khāna*, m. house, place; much used in composition, as *bāwar-chī-khāna*, a cook-house, or kitchen. *p*
 خبر *khabar*, f. news, information, report, notice; *khabar-dār*, careful, attentive; *khabr-gīrī*, taking care of. *a*
 خچر *khachchar*, m. a mule. *p*
 خدا *khudā*, m. God. *p*
 خداوند *khudāwānd*, master, your majesty, your worship, &c. *p*

خدمت *khidmat*, f. presence, service, duty; *khidmat-gār*, an attendant, a servant. *a*
 خراب *kharāb*, bad, depraved, ruined, depopulated. *a*
 خرچ *kharch*, m. expenditure. *p*
 خریدکرنا *kharīd-k*, a. to purchase. *hp*
 خس *khās*, m. grass, straw. *p*
 خط *khatt*, m. a letter, a line, moustaches, beard. *a*
 خطأ *khatā*, defect, error; missing, deficient. *a*
 خفا *khafā*, angry. *p* [anger. *p*
 خفگی *khafagī*, f. displeasure, *khafīf* خفیف *khafīf*, vilified; *khafīf-h*, to feel one's self affronted. *a*
 خلاصہ *khulāṣa*, essence, the upshot or finale; the moral (of a tale, &c.). *a*
 خلق *khalk*, m. people, the world, creation. *a*
 خو *kho*, f. disposition. *p*
 خوب *khūb*, good, excellent, well; *khūb-ṣūrat*, a. beautiful, well-favoured. *p*
 خوبی *khūbī*, f. beauty, comfort, virtue. *p*
 خوش *khush*, pleased, cheerful, elegant; *khush-uslūb* or *khush-daul*, well-proportioned, elegant. *p*
 خوش خبری *khush-khabrī*, f. good news, pleasing tidings. *p*
 خوش طبیعی *khush-tab'ī*, f. pleasure, mirth. *p*
 خوشہ *khosha*, m. a cluster of grapes, &c. *p*

خوشی *khushī*, f. delight, pleasure. *p*

خوف *khauf*, m. fear; *khauf-k* or *-khānā*, to fear. *a*

خونی *khūnī*, a murderer, sanguinary. *p*

خيال *khiyāl*, m. thought, consideration; phantom, vision; *khiyāl-k*, to fancy; *khiyāl-rakhnā*, to keep in mind. *a*

خيانة *khiyānat*, f. perfidy, treachery, embezzlement. *a*

خير *khair*, good, best, well; m. goodness, health. *a*

د

داخلهونا *dākhil-h*, n. to enter, to arrive. *h a*

دارا *Dārā-shukoh*, a man's name, the son of *Shāh-jahān*. *p*

دارو *dārū*, f. medicine. *p*

دان *dān*, m. alms, charity. *s*

دانان *dānā*, wise, learned, a sage. *p*

دانای *dānā,ī*, f. wisdom. *p*

دانش *dānish*, f. knowledge, science. *p*

دانشمند *dānishmand*, wise, a learned man. *p*

دانو *dāñw*, m. time. *h*

دانه *dāna*, m. grain, seed, speck. *p*

دبانا *dabānā*, a. to press down. *h*

دبلا *dublā*, thin, lean, poor. *s*

دبنا *dabnā*, to be pressed. *h*

دخل *dakhl*, m. entrance, intrusion; possibility. *a*

در *dar*, prep. in; used in composition, as *dar-guzarnā*, to pass away. *p*

دربار *darbār*, m. the court of a king or prince. *p*

درباري *darbārī*, m. a courtier. *p*

درپش هونا *dar pesh honā*, n. to occur, to await. *p*

درخت *darakht*, m. a tree, a stalk. *p*

درخواست *darkhāst*, f. application, request, wish, desire. *p*

درد *dard*, m. pain, affliction, pity. *p*

دردری *daridrī*, poor, miserable. *s*

درکار *darkār*, useful, requisite. *p*

درم *diram*, m. money; a coin about sixpence in value. *p*

درمیان *dar-miyān*, in the midst; between. *p*

درنده *daranda* or *darinda*, m. a beast of prey. *p*

دروازه *darwāza*, m. door. *p*

دروغ *darogh*, m. a lie. *p*

درويش *darwesh*, m. a dervise, a beggar. *p*

دریا *daryā*, m. the sea, a river. *p*

دریافت کرنا *daryāft-k*, a. to conceive, understand. *h p*

دس *das* (or *dash*), ten. *s*

دست *dast*, m. the hand. *p*

دستخوان *dastar-khān*, m. the cloth on which orientals eat. *p*

دشمن *dushman*, m. an enemy. *p*

دشمنی *dushmanī*, f. enmity. *p*

دشنام *dushnām*, f. abuse. *sp*

دعا *du'a*, f. benediction, prayer, wish. *a*

دکھ *dukh*, m. pain, labour; *dukhī*, grieved, afflicted. *s*
 دکھانا *dikhānā* and *dikhlānā*, a. to shew, to point out. *s*
 دل *dil*, m. heart, mind, soul. *p*
 دلانا *dilānā*, a. to cause to give. *s*
 دلتي *du-lattī*, f. a kick with the two hind legs. *h* [mind. *p*]
 دل جمعي *dil-jam'-ī*, f. ease of دليل *dalīl*, f. argument, proof. *a*
 دم *dam*, m. breath, life. *p*
 دم *dum*, f. tail, end. *p*
 دن *din*, m. a day. *s*
 دنيا *dunyā*, f. the world, people. *a*
 دو *do*, a. two. *p*
 دوا *dawā*, f. medicine, a remedy. *a*
 دوار *dwār*, m. a door, a gate. *s*
 دوده *dūdh*, m. milk. *s*
 دور *dūr*, f. distance; distant. *p*
 دوزانا *daurānā*, a. to cause to run, to drive. *s*
 دوزنا *dauṛnā*, n. to run. *s*
 دوست *dost*, m. a friend, lover; *dost-rakhnā*, to hold dear, to love. *p* [ship. *p*]
 دوستي *dostī*, f. affection, friend-
 دوسوا *dūsrā*, the second, other, next. *s*
 دوش *dosh*, m. fault, defect. *s*
 دوکان *dūkān*, f. a shop. *p*
 دولت *daulat*, f. riches, fortune, empire; *daulat-mand*, a. wealthy. *a*
 دونو or دونون *dono* or *donon*, the two, both. *h*
 دھرم *dharm*, m. virtue; *dharma-avatār*, incarnation or personi-

fication of virtue; sire, your majesty. *s*
 دھرنا *dharnā*, a. to place, to lay. *s*
 دھکا *dhakkā*, m. a push, jolt. *h*
 دھن *dhan*, m. wealth; *dhanī*, wealthy. *s* [trickery. *h*]
 دھندھلپنا *dhandhalpanā*, m. fraud, دھوبی *dhabī*, a washerman; *dhabīn*, a washerwoman. *h*
 دھوم *dhūm*, f. noise, tumult. *h*
 دھیان *dhyān*, m. mind, thought. *s*
 دیانت *diyānat*, f. conscience, honesty, piety; *diyānat-dār*, honest, just. *a*
 دیبی *daibī*, f. fate, by chance. *s*
 دیدار *dīdār*, viewing, seeing. *p*
 دیر *der*, f. a long time, late. *p*
 دیس *des*, m. country, region. *s*
 دیکھنا *dekhnā*, a. to see, experience. *s*
 دینا *denā*, a. to give, grant. *s*
 دینار *dīnār*, m. the name of a coin, a ducat. *a*
 دیندار *dīndār*, faithful, true. *p*
 دیوار *dīwār*, f. a wall. *p* [ence. *p*]
 دیوان *diwān*, m. a hall of audi-
 ڦ

ڦاڙه *dāṛh*, f. a tooth. *h*
 ڦاڙهي *dāṛhī*, f. a beard. *s*
 ڦالنا *dūlnā*, a. to throw down, to pour out, to rush forth; *dāl-d*, a. to throw away. *h*
 ڦاند *dānd*, m. retaliation; an oar; a stick; *dānd-l*, to take revenge. *s*

دُبَا *dubānā*, a. to cause to sink. *h*
 دُبَكِي *dubkī*, f. a dip, dive; *dubkī-mārnā*, to bathe. *h*
 دُر *dar*, m. fear. *s*
 دُرَنَا *darnā*, n. to fear. *s* [bridle. *h*
 دُرِيَّا لِيَنَا *duriyā-l*, a. to lead by the
 دُلَوَانَا *dalwānā*, a. to cause to be
 thrown, placed. *h*
 دُوبِنَا *dūbnā*, n. to sink, to be
 drowned. *h*
 دُولِي *dolī*, f. a plain kind of litter
 or sedan. *h*
 دُونْدِي *dondī*, f. a proclamation. *h*
 دُهَانِپِنَا *dhāmpnā*, a. to cover up,
 conceal. *h*
 دُهَانْچَا *dhānchā*, m. a frame,
 framework. *h*
 دُهَب *dhab*, m. mode, manner. *h*
 دُهُول *dhol*, m. a drum; *dholak*,
 a little drum. *h*
 دُهُونْدِهْنَا *dūndhānā*, a. to seek,
 to search for. *s*
 دُيرَا *derā*, m. a dwelling, a tent;
 a. squint-eyed. *h*
 دُيل *dīl*, m. stature; *dīl-daul*,
 size and shape; *del*, a clod. *h*

ذ

ذَرَة *zārra*, m. an atom, a little;
 the least bit. *a*
 ذَكْر *zikr*, m. remembrance; *zikr-k*,
 to mention, to praise. *a*

ر

رَات *rāt*, f. night. *s*
 رَاجَه *rājā* or *rājeh*, a king. *s*
 رَاجِمَنْدَر *rāj-mandir*, m. a palace. *s*

رَاز *rāz*, m. a secret, a mystery. *p*
 رَاهْنَا *rākhnā*, to keep, stop. *s*
 رَمْجِيَّا *rām-cherā*, a name fre-
 quently given to slaves. *s*
 رَاحَت *rāhat*, f. quiet, ease. *a*
 رَاد *rāh*, f. road, way. *p*
 رَتَبَه *rutba*, m. rank, dignity. *a*
 رَاث *rath*, m. f. a chariot (four-
 wheeled). *s*
 رَاتِي *ratī*, f. a weight of about
 eight barley-corns. *s*
 رَخْصَت *rukhsat*, f. leave, discharge;
rukhsat-h, to depart. *a*
 رَخْنَه *rakhna*, m. rent, hole. *p*
 رَسَّا *rassā*, m. a rope. *h*
 رَسَانَا *risānā*, a. to be enraged. *h*
 رَسْتَه *rasta*, m. a road, way, mode. *p*
 رَسَّي *rassi*, f. a string, cord. *p*
 رَشَك *rashk*, m. envy, jealousy. *p*
 رَفِيق *rafīk*, m. a friend, ally. *a*
 رَقْعَه *ruk'a*, m. a letter, note. *a*
 رَكَنَا *rakhnā*, a. to place, possess,
 save; *rakh-d*, to put down, to
 place; *rakh-l*, to establish. *s*
 رَكْهَوَانَا *rakhwānā*, a. to cause to be
 placed, or put. *s*
 رَنْدِي *randī*, a woman. *h*
 رَنْج *rang*, m. colour, pleasure. *p*
 رَنْجِيَن *rangīn*, coloured, gaudy. *p*
 رَوْه *rū*, m. face, surface. *p*
 رَوْبَرُو *rūbarū*, in the presence;
 face to face, before. *p*
 رَوْبَه *rūpā*, m. silver. *s*
 رَوْبِيَه *rūpiyā*, m. a rupee. *s*
 رَوْتِي *rotī*, f. bread, a loaf. *s*
 رَوْح *rūh*, f. soul, spirit. *a*
 رَوْز *roz*, m. a day. *p*

روس *ros*, m. anger ; *ros-k*, to feel wroth. *s*

روشن *roshan*, clear, illumined. *p*
رونا *ronā*, n. to weep ; m. lamentation, grief. *s*

رهزني *rahzānī*, f. robbery, plunder. *p*
رهس *rahas*, m. witticism. *s*

رهنا *rahnā*, n. to stay, be, live, continue ; *rahne-wālā*, an inhabitant. *h* [road. *p*]
رهوار *rahwār*, swift ; lit. fit for the

ريت *ret*, f. sand, filings ; *rīt*, custom. *s*

ريتني *rītī*, f. custom, habit. *s*
رجھنا *rījhna*, n. to be pleased, satisfied. *s*

ز

زاده *zada*, m. a son, child ; used in composition, as *shāh-zāda*, a king's son, a prince. *p*

زبان *zabān*, f. the tongue, language, dialect ; *zabān-i-rekhta*, the Urdū or mixed Hindustani. *p*

زر *zar*, m. gold, wealth, money. *p*
زمین *zamīn*, ground, a field. *p*
زناني *zanānī*, belonging to women. *p*
زنبور *zambūr*, m. a bee. *p*

زندگي *zindagī*, } f. life, existence. *p*
زندگاني *zindagānī*, } ence. *p*

زنگ *zang*, m. a small bell. *p*
زور *zor*, m. force, strength. *p*

زوراور *zorāwar*, powerful, strong. *p*
زياده *ziyāda*, m. addition, additional ; adv. more ; *ziyāda-k*, to increase. *a*

زيان *ziyān*, m. loss, damage. *p*
زير *zer*, under, beneath. *p*

س

سا *sā* (*se*, *si*), a termination added to substantives or adjectives to denote similitude or intensiveness. *h*

سابق *sābik*, formerly. *a*
ساتھ *sāth*, prep. with. *s*

ساتھي *sāthī*, m. a companion. *s*
ساده *sāda*, plain, unadorned. *p*

سارا *sārā*, all, the whole. *s*
ساڑھا *sārhā*, with a half added. *s*

ساز *sāz*, m. furniture, harness, &c. *p*
ساس *sās*, f. a mother-in-law. *s*

ساق *sāk*, f. the leg, thigh.
سال *sāl*, m. a year. *p*

سامنہني *sāmhne*, prep. in front of. *s*
ساونگي *sā,ūngī*, f. a support for the pole of a chariot. *h*

ساهوكار *sāhukār*, m. a great merchant. *s*

سايس *sā,īs*, m. a groom. *p*
سايہ *sāya*, m. shadow, protection. *p*

سب *sab*, all, every, the whole. *s*
سبب *sabab*, m. cause, reason, motive ; prep. on account of. *a*

سبق *sabak*, m. a task, lesson. *a*
سبک *subuk*, light, not heavy ; *subuk-bār*, lightly burdened. *p*

سبھاو *subhāv*, m. nature, disposition. *s*

سپرد کرنا *supurd-k*, a. to give in charge, to consign. *p*

ستري *strī*, a woman. *s*

سچوانا *sajwānā*, a. to cause to be fitted, prepared. *s*
 سچ *sach*, m. truth, true. *s*
 سخت *sakht*, hard, severe, very. *p*
 سخی *sakhī*, generous, liberal. *a*
 سدا *sadā*, always. *s* [ful. *h*]
 سدول *sudāul*, well-shaped, graceful.
 سر *sir*, m. the head, the top. *s*
 سراہنا *sarāhnā*, a. to praise, extol. *h*
 سراي *sarāē*, f. a caravansary, house. *p*
 سردي *sardī*, f. coldness, cold weather. *p* [region. *p*]
 سرزمین *sar-zamīn*, f. empire, *s*
 سزا *sazā*, f. punishment. *p*
 سست *sust*, lazy, idle. *p*
 سستي *sustī*, f. laziness, dilatoriness. *p*
 سعادت *sa'ādat*, f. felicity; *sa'ādat* *mand-ī*, gratitude, felicity. *a*
 سفر *safar*, a journey, voyage. *p*
 سفید *sufed*, *sufaid*, white. *p*
 سکنا *saknā*, n. to be able. *s*
 سکندر *Sikandar*, m. Alexander. *p*
 سکھا *sikhā* (*sikshā*), a lecture. *s*
 سکھانا *sikhānā*, } a. to teach. *s*
 سکھلانا *sikhlanā*, }
 سکھپال *sukh-pāl*, m. a kind of sedan. *s*
 سکھک *sikhak* (*sikshak*), a teacher, preacher. *s*
 سلام *salām*, salutation; hail! *a*
 سلامت *salāmat*, f. safety, safely. *a*
 سلطان *sultān*, m. a sovereign; Ar. pl. *salātīn*, sovereigns. *a*
 سلیقه *salīka*, m. skill, taste. *a*
 سم *samm*, m. poison. *a* [ings. *s*]
 سماچار *samāchār*, m. news, tid-

سمان *samān*, like, similar. *s*
 سماج *samajh*, f. comprehension. *s*
 سماجہنا *samajhnā*, a. to comprehend, understand. *s*
 سمرن *smaran*, m. remembrance, recollection. *h*
 سماي *samay*, m. time, season. *s*
 سناہنا *sunānā*, a. to cause to hear. *s*
 سمنپت *sampat*, f. wealth. *s*
 سندیسا *sandesā*, m. a message. *s*
 سنسار *sānsār*, m. the world. *s*
 سنگوٹی *singauṭī*, f. an ornament of gold, &c., on the horn of a bullock. *s*
 سمننا *sunnā*, a. to hear. *s*
 سو *so*, correlat. pron. that very, that same; *sau*, a hundred. *h*
 سوا *siwā*, except, besides. *a*
 سوار *sawār*, a rider, one mounted or riding, embarked. *p*
 سواری *sawārī*, f. riding, equipage. *p*
 سوال *sawāl*, m. request, begging, petition. *a*
 سوامی *swāmī*, m. master, husband. *a*
 سواي *siwāe*, same as *siwā*. *a*
 سوچنا *sochnā*, to consider, reflect. *s*
 سودا *saudā*, m. a bargain, purchase. *p*
 سوداگر *saudāgar*, m. a merchant. *p*
 سوداگری *saudāgarī*, f. merchandize, trade. *p*
 سوڈول *sū-daul*, elegant, well shaped. *s*
 سوراخ *sūrākh*, m. a hole, cavity. *p*
 سورج *sūraj*, m. the sun. *s*
 سورداس *Surdās*, name of a poet. *h*

سوءیپنا سوئپنا *saumpnā*, a. to deliver over, consign. Also سونپنا *saunpna*. s سونا *sonā*, m. gold ; *sūnā*, void, empty. s سونا سونا *sonā*, n. to sleep, to die. s سونتھا سونتھا *sonṭā*, m. a pestle. h سونھین سونھین *sonhīn*, in front. h سهارا سهارا *sahārā*, m. aid, assistance. s سهسرا سهسرا *sahasra*, a thousand. s سیاست سیاست *siyāsat*, f. punishment. a سیانا سیانا *siyānā*, wise, intelligent. s سیاھ سیاھ *siyāh*, black, unfortunate. p سیدھا سیدھا *sīdhā*, straight, opposite. s سیر سیر *sair*, f. a walk, perambulation. a سیر سیر *ser*, a certain weight, nearly two pounds. h سیکھنا سیکھنا *sīkhnā*; a. to learn. s سینکھنا سینکھنا *senknā*, a. to parch, to warm one's self. h سینگ سینگ *sīng*, m. a horn. s

ش

شاخ شاخ *shākh*, a branch, horn. p شاد شاد *shāh*, m. a king, prince ; *shāh-zāda*, a royal son, a prince. p شاید شاید *shāyad*, possibly, probably, perhaps. p شبید شبید *shabd*, m. a voice, sound. s شبیھ شبیھ *shabīh*, f. a picture, likeness. a شتابی شتابی *shitābī*, f. quickness, haste ; quickly. p شتر شتر *shutur*, m. a camel. p شجاعت شجاعت *shujā'at*, f. bravery. a شخص شخص *shakhs*, m. a person, individual. a شدت شدت *shiddat*, f. violence, force, adversity, affliction. a

شرط *shart*, f. condition, stipulation, wager. a شرم *sharm*, f. bashfulness, modesty, shame ; *sharm-ānā*, n. to feel ashamed. p شرمندگی شرمندگی *sharmandagi*, f. bashfulness, shame. p شرماندہ شرماندا *sharmandā*, ashamed, abashed. p شروع *shurū'*, f. beginning, commencement. a شریر شریر *sharīr*, vicious, wicked. a شفقت شفقات *shafakat*, f. kindness, affection. a شکار شکار *shikār*, m. hunting, prey. p شکاری شکاری *shikārī*, relating to hunting ; m. a fowler, hunter. p شکر شکر *shukr*, m. thanks, gratitude. a شکل شکل *shakl*, f. shape, figure. a شکم شکم *shikam*, m. the belly. p شور شور *shor*, m. cry, noise, disturbance. p شوق شوق *shauk*, m. desire, love. a شوقیں شوقیں *shaukīn*, desirous; amateur, fanciers. a شہد شہد *shahd*, m. honey. p شهر شهر *shahr*, m. a city. p شہزادہ شہزادہ *shahzāda*, a prince ; *shahzādī*, a princess. p شیر شیر *sher*, m. a tiger, a lion. p شیرینی شیرینی *shīrīnī*, f. sweetness, eloquence. p شیگر شیگر *shīgra*, quickly. s

ص

صاحب صاحب *sāhib*, m. a lord, master, companion, possessed of, as,

ṣāhib-khāna, the master of the house ; *ṣāhib i iṣmat*, possessed of chastity. *a*

صاف *ṣāf*, clean, clear, candid. *a*
صبح *ṣubh*, f. morning, dawn. *a*
صبر *ṣabr*, f. patience, endurance. *a*
محبت *ṣuhbat*, f. society. *a*
صراف *ṣarrāf*, m. a banker, a money-changer. *a*

صرف *ṣirf*, merely, only. *a*
صفا *ṣafā, i*, purity, beauty. *a*
صفت *ṣifat*, f. praise, quality. *a*
صلاح *ṣalāḥ*, f. counsel, advice. *a*

صلاحاً *ṣalāḥan*, peaceably, adviseably, by way of advice. *a*
صندوق *ṣandūk*, m. f. a box, a trunk. *a*
صواب *ṣawāb*, m. rectitude, a virtuous action, success. *a*
صورة *ṣūrat*, f. form, face. *a*
صيد *ṣaid*, f. game, hunting, chase. *a*

ض

ضرور *ṣarūr* or *ṣurūr*, necessary, expedient. *a*
ضعيف *ṣa'if*, frail, bedridden. *a*

ط

طاق *tāk*, m. a shelf, a recess. *a*
طاقت *tākat*, f. power, endurance. *a*
طبع *ṭab'*, m. constitution, nature. *a*
طبيب *ṭabīb*, m. a physician, doctor. *a*

طرح *ṭarah*, f. manner, mode. *a*
طرز *tarz*, m. make, shape. *a*
طرف *ṭaraf*, f. side, direction, extremity. *a*
طعام *ṭa'ām*, m. food, victuals. *a*

طفلي *tiflī*, f. infancy. *a*

طلب *ṭalab*, f. search, demand, summoning, pay ; *ṭalab-k*, to seek for, to send for. *a*
طبع *ṭam'*, f. avarice, greediness. *a*
طور *ṭaur*, m. mode, manner. *a*
طوفان *ṭūfān*, m. a storm of wind and rain. *a*

طول *ṭūl*, m. length. *a*
طويله *ṭawīla*, m. a tether, foot-band ; *ṭawela*, a stable, stall. *a*

ظ

ظاهر *zāhir-k*, a. to manifest, display. *a h*

ع

عاجزى *'ajizī*, f. weakness, helplessness. *a*

عقل *ākil*, wise, a sage. *a*
عالماً *'ālam*, m. the world, universe ; *'ālam-panāh*, the asylum of the universe, his majesty. *a*
عالماً *'ālim*, a. learned, knowing. *a*
عجائب *'ajāib*, m. wonders, curiosities. *a*

عجب *'ajab*, m. wonder, admiration ; a. wonderful, rare. *a*

عجبية *'ajūba*, a. wonderful, a strange thing. *a*

عذر *'uzr*, m. excuse. *a*
عرض *'arz*, f. representation, a petition, request. *a*

عزيز *'azīz*, precious, dear ; used substantively, like the French 'mon cher,' 'my dear friend.' *a*
عشرت *'ishrat*, enjoyment. *a*

عـطـا 'attār, m. a perfumer, drug-gist. *a*
 عـقـل 'aql, f. wisdom, opinion. *a*
 عـقـلـمـنـد 'aklmand, a. wise. *a*
 عـلـاج 'ilāj, m. cure, remedy. *a*
 عـلـاقـه 'alāka, (or *ilāka*), m. connection. *a*
 عـلـم 'ilm, m. science, knowledge; 'ilm-i-najūm, astrology. *a*
 عـلـى 'alā, upon, after; *alā hāz-al-kiyās*, in like manner. *a*
 عـلـيـحـدـه 'alaihida, distinct, peculiar. *a*
 عـمـدـه 'umda, noble, fine. *a*
 عـمـر 'umr, f. age, lifetime. *a*
 عـمـل 'amal, m. action, practice, conduct. *a*
 عـنـاـيـت 'ināyat, f. favour, gift. *a*
 عـوـامـالـنـاس 'awam-unnās, m. the common people. *a*
 عـورـت 'aurat, f. a woman, a wife; Arab. plur. 'aurāt. *a*
 عـوـض 'iważ, m. return, substitute. *a*
 عـيـادـت 'iyādat, f. visiting (the sick). *a*
 عـيـار 'aiyār, cunning; a knave. *a*
 عـيـش 'aish, m. pleasure, delight. *a*
 عـيـن 'ain, m. the eye, essence, the very (thing, &c.). *a*

غـ

غـار ghār, m. a pit, cavern, hole. *a*
 غـافـل ghāfil, careless, negligent. *a*
 غـراـر għarra, impudence. *a*
 غـرـض għaraz, f. design, view; ad. in short, in fine. *a*
 غـرـيـب għarib, poor, a stranger. *a*

غـزـنـوـي ghaznavī, a. residing at Ghazna. *p*
 غـلـاف ghilāf, m. a covering. *p*
 غـلـام ghulām, m. a slave. *a*
 غـم għam, m. grief, sorrow. *a*
 غـير ghair, other, different. *a*
 غـيـرـت ghairat, f. jealousy. *a*

فـ

فـائـدـه fāida, m. profit, gain. *a*
 فـائـق fāik, superior, excelling. *a*
 فـجـر fajr, f. morning, dawn of day; early. *a*
 فـدوـي fidwī, devoted, loyal subject or slave. *a* [sure. *a*
 فـرـاغـت farāghat, f. comfort, leisur. فـرـامـوشـك farāmosh-k, to forget. *p h*
 فـرـزـانـد farzand, m. a son, boy. *p*
 فـرـض farż-k, to grant, assume. *a*
 فـرـمـانـا farmānā, a. to order, say, speak. *h*
 فـرـيـاد faryād, f. complaint. *p*
 فـرـيـادـي faryadī, a. complainant, plaintiff. *p*
 فـرـيـب fareb, fraud, a trick. *p*
 فـسـاد fasād, m. depravity, violence. *a*
 فـصـل faṣl, f. time, season, harvest. *a*
 فـقـط fakat, merely, only, no more. *a*
 فـقـير fakīr, m. a beggar, dervise, poor, indigent. *a*

فـكـر fikr, m. f. thought, reflection. *a*
 فـلـانـا fulānā, a certain one. *a*
 فـرـج fauj, f. army, a multitude. *a*
 فـورـا fauran, quickly, instantly. *a*
 فـي fī, in, used in Ar. phrases, as, *fi,l,wākī*, in truth; *fi,l,faur,*

instantly ; *fi,l,hakīkat*, of a verity. *a*

ق

قابل *kābil*, fit, worthy. *a*

قاضی *kāzī*, m. a judge. *a*

قامت *kāmat*, f. bulk, height, size. *a*

قبخہ *kabza*, m. grasp, possession. *a*

قبول *kabūl*, m. consent, *kabūl-k*, to agree, accept. *a*

قتل *katl*, m. slaughter, killing. *a*

قد *kadd*, m. stature, size. *a*

قدر *kadr*, f. worth, price. *a*

قدم *kadam*, m. foot, footstep. *a*

قديم *kadīm*, ancient, old. *a*

قرار *karār*, confirmation, rest. *a*

قرض *karz*, m. a loan ; *karz denā*, to lend. *a*

قسم *kasam*, f. an oath ; *kism*, kind, species. *a*

قصور *kuşur*, m. want, fault. *a*

قصاق *kazzāk*, m. a robber; hence Cossack.

قصاکار *kazākār*, by chance. *a p*

قصیہ *kazīa*, m. a quarrel. *a*

قلعہ *kīl'a*, m. a fort, palace. *a*

قناعت *kinā'at*, f. contentment. *a*

قول *kaul*, m. a statement, a word. *a*

قیامت *kiyāmat*, f. the general re-

surrection, calamity. *a*

قید *kaid*, f. fetter, imprisonment. *a*

قیمت *kīmat*, f. price, value. *a*

ک

کاتب *kātib*, m. a writer. *a*

کاٹنا *kātnā*, a. to cut. *s*

کار *kar*, m. use, business, service, work, deed. *p*

کارچوبی *kār-chobī*, embroidered cloth. *p*

کاغذ *kāghaz*, m. paper, a scrap of paper. *p*

کافر *kāfir*, m. infidel. *a*

کال *kāl*, m. time. *s*

کام *kām*, m. business, use, desire; *kām ānā*, to be useful, of service. *s p*

کان *kān*, m. the ear. *s*

کانپنا *kāmpnā*, n. to tremble, to shiver. *s*

کاندھا *kāndhā*, m. the shoulder. *s*

کانکھ *kānkh*, the armpit. *h*

کانھکونج *kānhkūbja*, the city of Kanoj. *s*

کایتھ *kāyath*, m. name of a caste of Hindūs, a scribe, a copyist. *s*

کب *kab*, when ? *s*

کبی *kabī*, m. a poet. *s*

کبھو *kabhū*, ever, some time or other ; *kabhū-kabhū*, occasionally ; *کبھی* *kabhī*, same as *kabhū*. *s*

کپڑا *kaprā*, m. cloth, clothes. *s*

کیوت *kapūt*, unfilial. *s*

کتا *kuttā*, m. a dog. *s*

کتاب *kitāb*, f. a book, writing. *a*

کتنا *kitnā*, how much? how many? *s*

کتوال *kutwāl*, an officer of police. *s*

کشوري *katorī*, f. a small metal cup. *h*

کچھ *kuchh*, any, some, something, a little; *kachhu*, any, the least. *h*

کچھوا *kachchhū'ā*, m. a tortoise. *s*

کرای لینا *kirāe lenā* or *kirāe mang-wānā*, to get on hire, to borrow. *h*
 کرشن *Krishn*, the god Krishna. *s*
 کرنا *karnā*, a. to do, to place. *s*
 کرودہ *krodh*, angry, wroth. *s*
 کس *kis*, inflect. of *kaun*, who? frequently joined to the following word, as *kis-tarāh*, how? *kis-wāste*, or *-liye*, why? *h*
 کسبی *kasbī*, a prostitute, courtesan. *a*
 کسنا *kusnā*, a. to draw, cover. *h*
 کسو or کسی *kisī* or *kisū*, inflection of *koī* or *kuchh*, some, certain, any. *h*
 کشت *kisht*, m. f. a sown field. *p*
 کشتی *kishtī*, f. a boat, ship. *p*
 کل *kal*, to-morrow, yesterday. *s*
 کلام *kalām*, m. a word, speech. *a*
 کلاونت *kalāwant*, m. a minstrel, musician. *h*
 کلیجہ *kaleja*, m. the liver, courage. *h*
 کم *kam*, deficient, less, little, rarely; used in composition, as *kambakht*, ill-starred, a rascal. *p*
 کمال *kamāl*, m. perfection, excellence; used adjectively, as, extreme, the utmost, &c. *a*
 کمانا *kamānā*, a. to earn one's living. *h*
 کمرا *kamarā* (camera), m. a room, chamber. (Port.)
 کمینہ *kamīna*, base, mean fellow. *p*
 کنارہ *kināra*, m. shore, side, limit. *a*
 کنجی *kunjī*, f. a key. *s*
 کند *kund*, m. a cistern, basin. *s*
 کنگال *kangāl*, poor, wretched. *h*

کنی *kane*, near, beside. *h*
 کوا *kauwā*, m. a crow; *kū,ā*, a well, a draw-well. *h*
 کوتاہی *kotāhī*, smallness, deficiency. *p* [of police. *p*
 کوتوال *kotwāl*, m. the chief officer کوتھری *koṭhrī*, f. a room. *s*
 کوچھ *kūcha*, m. a lane, a street. *p*
 کورا *korā*, m. a whip, a lash. *h*
 کومل *komal*, soft, weak. *s*
 کون *kaun*, who? which? what? *h*
 کونڈی *kundī*, f. a mortar. *h*
 کونسا *kaunsā*, what-like? of what sort? *h*
 کوئی *koī*, any, some one; artic. a or an, a certain (person, &c.). *s*
 کہ *ki*, that, thus, as follows; sometimes a relative, who? which? *p*
 کہا *kahā*, m. bidding, order; *kahā-sunī*, f. altercation. *s*
 کھال *khāl*, f. skin, hide. *s*
 کہاں *kahānī*, where? whither? *h*
 کھانا *khānā*, a. to eat, suffer; m. food, dinner. *s*
 کھاوت *kahawat*, f. a byword, a saying. *s* [rub. *s*
 کھجلانا *khujlānā*, a. to tickle, to
 کھرها *kharahā*, m. a hare. *s*
 کھڑا *kharū*, erect, standing. *h*
 کھڑکی *khirkī*, f. a window. *h*
 کھلنا *khulnā*, n. to be opened, to clear up after rain. *s*
 کھلانا *khilānā*, a. to give to eat, to feed. *s*
 کھل کھلانا *khil-khilānā*, n. to laugh. *h*

کہنا *kahnā*, a. to tell, say, bid, call, affirm. *s*
 کھولنا *kholnā*, a. to open, untie, let loose. *s*
 کھونا *khonā*, a. to lose, to waste. *s*
 کھیت *khet*, m. a field. *s*
 کھیتی *khetī*, f. husbandry, crop. *s*
 کھیل *khel*, m. play, game, sport. *s*
 کھیلنا *khelnā*, n. to play, to sport. *s*
 کہیں *kahīn*, somewhere, anywhere, somewhat. *s*
 کھینچنا *khenchnā* or *khainchnā*, a. to delineate, draw. *h*
 کئی *ka,i* or *ka,e*, some, a few. *h*
 کیا *kyā*, pro. what? how? why? whether (or not); *kyā khūb*, how glorious! what fun! *s*
 کیا *kiyā*, done, a deed, past part. of *karnā*, to do, make. *s*
 کیسا *kaisā*, how? in what manner? of what sort? what like? *s*
 کیفیت *kaifiyat*, f. nature, state. *a*
 کیون *kyūn*, *kyauñ*, why? how? well? what? *kyūn ki*, because; *kyūn-kar*, how? *h*

گ

گاری *gārī*, f. a chariot, cart. *h*
 گالی *gālī*, f. abuse. *s*
 گانا *gānā*, a. to sing. *s*
 گانٹھ *gānṭh*, a knot; *gānṭh kā pūrā*, very rich. *h*
 گانو *gānū*, m. a village. *s*
 گاو *gāw*, f. a cow. *p*
 گپ شپ *gap shap*, chit-chat, conversation. *h*

گجراتی *gujarātī*, belonging to Gujerat. *h* [a fool. *s*
 گدھا *gadhā*, m. an ass, (metaph.) گدڑیا *gudarya*, a shepherd. *h*
 گذارا *gužārā*, m. passing. *p*
 گذراننا *gužarānnā*, a. to forward. *p*
 گذرننا *gužarnā*, n. to pass. *p*
 گر *gur*, m. a preceptor. *s*
 گرد *gard*, f. dust, Scotticè, 'stour.' *p*
 گرد *gird*, prep. around. *p*
 گرداب *girdāb*, m. a gulph, whirlpool. *p*
 گردان *gardan*, f. the neck. *p*
 گرم *garm*, hot; *garmī*, f. heat, hot season. *p*
 گڑہ *garh*, m. a fortress, palace. *h*
 گفتگو *gustgū*, conversation. *p*
 گل *gul*, m. a rose; *gul karnā*, to extinguish. *p*
 گلی *galī*, f. a lane. *h*
 گم *gum*, lost. *p*
 گمان کرنا *gumān karnā*, a. to imagine, fancy, opine. *p h*
 گن *gun*, m. skill; *gunī*, skilful. *s*
 گناہ *gunāh*, m. fault, crime, sin. *p*
 گنہوانا *gunthwānā*, a. to cause to be fixed (as a string). *s*
 گنوار *ganwār*, m. a villager, a peasant. *h*
 گواہ *gawāh*, a witness; *gawāhī*, evidence, testimony. *p*
 گوپیال *Gopāl*, one of the names of Krishna. *s*
 گور *gor*, m. the grave, tomb. *p*
 گوشت *gosht*, m. flesh. *p*
 گوکھ *gokh*, m. a portico. *h*

گول *gol*, or *golsā*, round. *s*
 گونگا *gūngā*, mute, dumb. *h*
 گویا *goyā*, as if, as one would say. *p*
 گھاٹ *ghāṭ*, m. a landing place. *s*
 گھبرانا *ghabrānā*, n. to be confused, perplexed. *h*
 گھٹا ٹوب *ghatā-top*, m. a canopy, covering. *h*
 گھر *ghar*, m. house, dwelling. *s*
 گھرنا *gharā*, m. a jar, pitcher. *s*
 گھری *gharī*, f. an hour, a watch. *s*
 گھسننا *ghisna*, n. to be worn; *ghusnā*, to enter. *h*
 گھنٹالی *ghantālī*, f. a small bell. *s*
 گھنگرو *ghungrū*, m. a small bell. *s*
 گھوڑا *ghorā*, m. a horse. *s*
 گھولنا *gholnā*, a. to dissolve, to pound. *s* [jānā]. *h*
 گیا *gayā*, gone (past part. of
گیل *gail*, f. a road. *h*
 گینا *gainā*, m. a small bullock. *h*
 گینی *gainī*, f. a small chariot. *h*
 گیہون *gehūn*, m. wheat. *s*

ل

لات *lāṭ*, f. trunk of a tree. *h*
 لاٹانی *lā-ṣānī*, unequalled, unrivalled. *a*
 لاج *lāj*, m. shame. *s*
 لا جواب *lā-jawāb*, silent, silenced. *a*
 لا چار *lāchār*, helpless, destitute. *p*
 لا حاصل *lā-hāsil*, useless, without result. *a*
 لا دنا *lādnā*, a. to load, to embark. *h*
 لا رکبور *Lār-Kapūr*, two celebrated minstrels at the court of Akbar. *h*

لازم *lāzim*, necessary, urgent. *a*
 لاکھ *lākh*, one hundred thousand. *h*
 لا ل *lālā*, m. master, sir. *h*
 لا لچ *lālach*, m. avarice, desire. *s*
 لانا *lānā*, a. to bring, to breed, produce, make. *s*
 لا ن *lāiṭ*, worthy, perfect. *a*
 لپتنا *lipatnā*, n. to cling, to stick to. *h*
 لپیتنا *lapeṭnā*, a. to wrap up. *h*
 لشکانا *latkānā*, a. to suspend. *h*
 لجانا *lajānā*, n. to be ashamed. *s*
 لجیت *lajjīt*, ashamed. *s*
 لدننا *ladnā*, n. to be loaded, to ride. *h*
 لذیذ *lažīz*, delicate, delicious. *a*
 لڑائی *larā, ī*, f. battle, quarrel, war. *h*
 لرکا *larkā*, m. a boy, child, babe. *s*
 لڑنا *laṛnā*, a. to fight, to quarrel. *s*
 لڑھانا *lurhānā*, a. to spill, upset. *s*
 لڑھکنا *lurhaknā*, n. to be spilt, upset. *s*
 لشکر *lashkar*, m. an army. *p*
 لطف *lutf*, m. pleasure, enjoyment. *a*
 لقمان *Lukmān*, m. name of a famous Eastern fabulist. *a*
 لقمه *luṭma*, m. a morsel, mouthful. *a*
 لکڑی *lakṛī*, f. wood, a staff, stick. *h*
 لکھنا *likhnā*, a. to write. *s*
 لکھوانا *likhwānā*, a. to cause to be written. *s*
 لگام *lagām*, bridle, bit. *s*
 لگنا *lagnā*, n. to touch, to begin, to reach or come up to. *s*
 لگوانا *lagwānā*, a. to cause to be applied. *s*

لنب *lambā*, long, tall. *s*
 لنگر *langrā*, lame. *p h*
 لوتنا *lūtnā*, a. to rob, plunder;
lotnā, to roll on the ground. *s*
 لوكا *lukā*, m. spark, flame. *s*
 لوگ *log*, m. people. *s*
 لومړي *lomṛī*, f. a fox. *s*
 لونډي *laundī*, f. a slave. *h*
 لوهو *lohū*, blood.
 ليتننا *leṭnā*, n. to repose, to lie
 down. *h* [carry. *s*
 ليجانا *lejānā*, a. to take away, to
 لكن *lekin*, conj. but, yet, however. *a*
 ليکھا *lekhā*, m. account, reckoning. *s*
 ليکھک *lekhak*, m. a writer, one
 who is writing. *s*
 ليلا پيلا *līlā-pīlā*, blue and yellow;
 applied to the appearance of the
 eyes of a person enraged. *s*
 لينا *lenā*, a. to take, accept, set,
 buy. *s*
 ليي *liye*, for the sake of. *h*

م
 ما *mā*, f. a mother; *mā bāp*,
 parents. *s*
 ماجرا *mājarā*, m. state, circum-
 stance, incident. *a* [kill. *s*
 ماردالنا *mār-dālnā*, a. to smite, to
 مارگ *mārg*, m. a road, path. *s*
 مارنا *mārnā*, a. to smite, strike. *s*
 ماري *māre*, by reason of, in con-
 sequence of. *s* [goods. *a*
 مال *māl*, m. property, wealth,
 مالک *mālik*, m. master, lord,
 possessor. *a* [distressed. *p*
 مانده *mānda*, left behind, tired,

مانگنا *māngnā*, a. to ask for, to
 beg. *s* [agree to. *s*
 مانا *mānnā*, a. to believe, obey,
 ماري *ma,ī*, f. mother. *s*
 مبارک *mubārak*, good, auspicious;
mubārak-bādī, congratulation. *a*
 مت and متا *mat* and *matā*, f.
 mind, judgment. *s*
 مت *mat*, don't (used with im-
 perat.). *h*
 متاع *matā'*, m. goods, property. *a*
 متر *mitr*, a friend. *s*
 متصدي *mutaṣaddī*, an accountant. *a*
 متعجب *muta'ajjib*, astonished. *a*
 مثیرا *Mathurā*, name of a province
 and town near Agra. *s*
 متشی *muṭhī*, f. the fist, a handful. *s*
 مثی *miṭṭī*, f. earth, dust. *s*
 مثل *masal*, f. a fable, simile, pro-
 verb. *a* [vention. *a*
 مجلس *majlis*, f. an assembly, con-
 مجانا *machānā*, a. to make, stir
 up, commit. *h*
 محاوره *muḥāwara*, m. idiom, usage. *a*
 محروم *maḥrūm*, disappointed, ex-
 cluded. *a*
 محمد *Mahmūd*, a man's name. *a*
 محنات *miḥnat*, f. labour, misfor-
 tune. *a* [rious. *a*
 مختلف *mukhtalif*, different, va-
 مت *muddat*, f. a space of time,
 a long time. *a*
 مدهعا *muddā'ā*, m. desire, wish. *a*
 مدعی *mudda'ī*, m. a plaintiff,
 claimant. *a* [degrees. *a*
 مراتب *marātib*, m. (pl.) steps,

مراد *murād*, f. desire, meaning, inference. *a*
 مرتبہ *martaba*, m. a step, dignity, office, time; *ek martabe*, once upon a time. *a*
 مرحوم *marḥūm*, deceased, the late. *a*
 مرد *mard*, m. a male, a man, a hero; *mardāna-wār*, like a man. *p*
 مرضی *marzī*, f. wish, inclination. *p*
 مرغ *murgh*, m. a fowl, bird. *p*
 مرننا *marnā*, n. to die, to expire; also *mar-jānā*, the same. *s*
 مسافر *musāfir*, m. a traveller. *a*
 مستول *mustūl*, m. a mast. *a*
 مسجد *masjid*, f. a mosque. *a*
 مسخرة *maskhara*, a jester. *a*
 مسکرانا *muskurānā*, n. to smile. *h*
 مسلمان *Musalmān*, a Muhammadan, of the faith of Muhammad. *a*
 مشک *mashk*, f. a leathern bag for water. *p* [known. *a*]
 مشهور *mash'hur*, noted, well-known. *a*
 مصاحب *muṣāhib*, m. a companion, friend, aide-de-camp. *a*
 مصور *muṣauwir*, m. a painter. *a*
 مصیبت *muṣībat*, f. calamity, affliction. *a* [to. *a*]
 مطابق *muṣābik*, prep. conformable
 مطلب *matlab*, m. a question, purpose, meaning. *a*
 مظفر خان *Muṣaffir-khan* (p. 29), a man's name. *a*
 معاف *mu'āf*, absolved, forgiven, excused; *mu'āf karnā*, to forgive. *a*
 مذور *ma'zūr*, excused, excusable. *a*

a مطلق *mutlaq*

معلم *mu'allim*, m. a teacher, doctor. *a*
 معلوم *ma'lūm*, known, apparent; *ma'lum-h*, to seem, to appear. *a*
 معا *mu'ammā*, m. an enigma, an acrostic. *a*
 معيوب *ma'yūb*, blameable, disreputable. *a*
 مغزور *maghrūr*, a. proud, fastidious. *a*
 مفت *muft*, free, gratis. *p*
 مفلس *muflis*, poor, wretched. *a*
 مفلسي *muflisi*, f. poverty. *a*
 مفید *mufid*, profitable, useful. *a*
 مقام *makām*, m. place, occasion. *a*
 مقرر *mukarrar*, assuredly. *a*
 مكان *makān*, m. a place, dwelling. *a*
 مکھ *mukh*, m. mouth. *s*
 مکھی *makkhī*, a fly. *h*
 مگر *magar*, but, except. *s*
 ملاقات *mulākāt*, f. meeting, interview. *a*
 ملک *mulk*, m. a country, kingdom; *malik*, a king; (pl. Ar.) *mulūk*, kings. *a*
 ملنا *malnā*, a. to rub, to tread on, to anoint. *h*
 ملنا *milnā*, n. to be found, to meet. *s*
 من *man*, m. the mind, soul. *s*; name of a certain weight, a maund. *p*
 منادی *manādī*, f. proclamation. *a*
 منتخبات *muntakhabāt*, selections, extracts. *a*
 مندا *mundā*, open, exposed. *h*
 منجھولی *manjholi*, f. a small chariot. *h*
 منش *manish*, f. dignity, rank. *p*

at all, in the least

منش *manush*, a person. *s*
 منطق *mantik*, m. logic. *a*
 منطقی *mantikī*, m. logician. *a*
 منع *man'*, m. prohibition. *a*
 منگوانا *mangwānā*, a. to cause to be brought. *h*
 منہ *muñh*, m. the mouth, face; *muñh-zor*, headstrong, obstinate. *s*
 مو *mū*, a hair. *p* [marnā]. *s*
 موا *mūā*, dead, (past part. of موافق *muwāfiķ*, a. conformable. *a*
 موتی *motī*, m. a pearl. *s*
 موٹا *moṭū*, gross, coarse. *h*
 موجی *mochī*, m. a cobbler, saddler. *h*
 موڑد *mūrh*, m. a fool. *s*
 موسم *mausim* or *mausam*, m. time, season. *a*
 موقف *maukūf*, depending on; *maukūf-k*, to conclude, to stop. *a*
 مومند *mom-dil*, soft-hearted. *p*
 موندھا *mündhā*, m. a footstool. *h*
 مہابالی *mahābalī*, powerful. *s*
 مہاجن *mahājan*, a rich merchant. *s*
 مہادول *mahādol*, a large sedan. *h*
 مہاراج *mahārāj*, great king! sir! sire! *s* [skill. *a*
 مہارت *mahārat*, f. proficiency, *a*
 مہرہ *muhra*, m. the thigh bone (Ex. 36). *p*
 مہینہ *mahīna*, m. a month. *p*
 میان *miyān*, a master, gentleman. *p*
 میانہ *miyāna*, m. a palki. *p*
 میر *mīr*, m. a chief, a leader. *p*
 میرا *mīrā*, lord, heir. *p*
 میر بخشی *mīr bakhshī*, m. the paymaster-general. *p*

میرزا *mīrzā*, a noble, grandee. *p*
 میز *mez*, f. a table. *p*
 میسر *muyassar*, a. attained, attainable. *a*
 میلا *maila*, a. dirty, defiled; *melā*, a fair; *melā ṭhelā*, m. a crowd of people. *s*
 میمنہ *menīh*, m. rain, rainy season. *s*

ناچیز *nā-chīz*, worthless, useless. *p*
 ناخوش *nākhush*, displeased. *p*
 نادان *nādān*, a. ignorant, simple. *p*
 نادانی *nādānī*, f. ignorance. *p*
 ناکا *nākā*, m. a lane, avenue. *h*
 ناگورا *nāgaurā*, m. a kind of bullock (of the country Nagaur). *h*
 ناگھان *nā-gahān*, suddenly, unexpectedly. *p* [itation. *p*
 نالش *nālīsh*, f. complaint, lamentation. *p*
 نالشی *nālīshī*, complaining, a complainant. *p*
 نالکی *nālkī*, f. a sort of sedan for princes, &c. *h*
 نالہ *nāla*, m. weeping, lamentation. *p*
 نام *nām*, m. name, fame, reputation. *s*
 نامحرم *nā-mahram*, unprivileged, applied to such males as are not entitled to visit the harem. *a*
 نامرد *nāmard*, unmanly, a coward. *p*
 نامردی *nāmardī*, f. unmanliness. *p*
 ناموس *nāmūs*, m. f. honour, dignity, the female part of a family. *a*
 نانو *nāniw*, m. name. *s*

نیچے *nīche*, beneath, close under. *h*
 نیش *nesh*, m. sting (of a bee, &c.). *p*
 نیک *nek*, good, virtuous; *nek-bakht*, of good disposition. *p*
 نیہ *neh*, love, affection. *s*

و *wa* or *o* conj. and, but. *a p*
 دینا - دیس *wāpas-d* or *-k*, a.
 to return, give back. *h p*
 واجب *wājib*, right, proper. *a*
 وارد *wārid*, arrived; *wārid-h*, to
 arrive. *a*

واسطی *wāste*, prep. on account of,
 for the sake of, because. *a*

واعظ *wā'iz*, m. a preacher. *a*
 واقعی *wāki,ī*, verily, in truth. *a*

واقف *wākif*, aware, acquainted. *a*
 ولا *wālā*, a termination added to
 the inflected infinitive denotes
 the agent; added to nouns it
 denotes the owner, wearer, &c. *h*
 وزیر *wazīr*, a minister, counsellor;
wazīr-zādī, the daughter of a
wazīr. *a*

وعظ *wa'z*, m. a discourse, sermon. *a*
 وغيره *wa-ghairā*, et cetera, and so
 forth. *a*

وصف *wasf*, m. praise, encomium,
 virtue, worth. *a*

وطن *watān*, m. native country,
 home, abode. *a*

وفا *wafā*, f. performing a promise,
 sincerity, fidelity. *a*

وقت *wakt*, m. time, season, op-
 portunity. *a*

ون *win*, inflect. plur. of *wuh*, he,
 she, &c. *h*

وونھین *woñhīn*, that instant. *h*
 وہ *wuh*, pro. he, she, that, it. *h*
 وہاں *wahān*, there, thither, yonder. *h*
 وہی *wahī* or *wuhī*, pro. he himself,
 that very (person or thing). *h*

وھین *wuhīn*, immediately. *h*
 وي *we*, they, those; plu. of *wuh*. *h*
 ویسا *waisā*, in that manner, so, like
 that, such as that. *h*

ہاتھ *hāth* - *sense*.

ہاتھی *hāthī*, m. the hand, a cubit. *s*
 ہاتھی *hāthī*, m. an elephant. *s*

ہات *hāt*, f. a market. *h*
 ہارمان *hār-mān*, despairing, help-
 less.

ہان *hān*, yes, even so. *h*
 ہاندی *hāndī*, f. a pot. *s* [sigh. *h*
 ہای *hā,e*, alas! *hā,e-k*, to groan,
 ہتو *hitū*, a friend. *s*

ہتھیار *hathyār*, m. a weapon, offen-
 sive armour. *s*

ہچکولا *hachkolā*, m. jolt, jolting. *h*
 ہڈی *haddī*, f. a bone. *s*

ہر *har*, each, every. *p*
 ہرا *harā*, a. green, fresh, verdant. *s*

ہرایک *harek*, pro. every one. *p h*
 ہرچند *harchand*, how much soever,
 howsoever, although. *p*

ہر روز *har-roz*, ad. every day. *p*
 ہرگز *hargiz*, ad. ever. *p*

ہرن *hiran*, m. a stag, a deer. *s*
 ہزار *hazār*, a thousand. *p*
 ہزل *hazl*, m. jest, joke. *a*

ہشیار *hushyār* (same as *hoshyār*), careful. *p*
 ہفت ہزاری *haft-hazārī*, a commander of seven thousand. *p*
 ہلاکت *halākat*, f. ruin, destruction. *a* [tion. *h*]
 ہلانا *hilānā*, a. to move, set in motion. *h*
 ہلنا *hilnā*, n. to move or be moved. *h*
 ہلکا *halkā*, light, not heavy. *h*
 ہم *ham*, we ; plu. of *maiñ*. *s*
 ہم *ham*, a particle denoting "together," used in composition, as, ہم جوی *ham-jolī*, a companion. *p*
 ہمراہی *ham-rāhī*, m. a companion, fellow-traveller. *p*
 ہم عمر *ham'-umr*, companion, of the same age. *p* [fellow. *p*]
 ہم مکتب *ham-maktab*, class-
 ہمیشہ *hamesha*, always, ever, perpetually. *p*
 ہند *Hind*, India. *p*
 ہندو *Hindū*, a Hindu, one who follows the faith of Brahma. *p*
 ہندوستان *Hindūstān*, m. India. *a p*
 ہنر *hunar*, m. art, skill, virtue ; *hunarmand*, skilful. *p*
 ہنسنا *hañsnā*, n. to smile. *s*
 ہنگامہ *hangāma*, m. an assembly, tumult, assault. *p*
 ہوش *hosh*, m. sense, perception. *p*
 ہوا *hawā*, f. wind, air. *a*

ہو جانا *ho-jānā*, n. to become. *h*
 ہوشیار *hoshyār*, intelligent, attentive, cautious. *p*
 ہونا *honā*, n. to be, become, grow. *s*
 ہی *hī* (an emphatic particle), even, indeed, very. *h*
 ہیں *hīn*, even, indeed. *h*
 ہیں *hīn*, void of, without. *s*
 ہیا *hiyā*, m. mind, sense. *s*

با *yā*, conj. or, either. *s*
 یاد *yād*, f. memory, recollection. *p*
 یار *yār*, m. a friend, lover. *p*
 یقین *yakīn*, m. certainty, certain, true. *a*
 یک *yak*, one, a, an. *p*
 یگان *yagānā*, kindred, single, incomparable. *p* [ner. *h*]
 یون *yūn*, or *yōñ*, thus, in this manner. *h*
 یونہیں *yūnhīn*, thus, even so. *h*
 یہ *yih*, this ; he, she, &c. *h*
 یہاں *yahāñ*, here, used with the the genitive (inflec.) to denote possession, &c., as *mere yahāñ*, in my possession ; *apud me*. *h*
 یہی *yihī*, this same. *h*
 یہاں *yahāñ*, here, in this very place. *h*
 یہی *yihī*, they, these. *h*

A FEW NOTES AND OBSERVATIONS,

On those parts of the Reading Lessons which may appear less obvious to a beginner ; with references to the Grammar.

The first number following the letter G. denotes the page of the Grammar to which the reader is referred; the second number or letter refers to the paragraph in that page.

Extracts in the Persian Character.

Extract 1.—*Jaldī kā phal*, 'the fruit of rashness ;' the genitive placed first, G. 95. 64. It will be observed that the sentences are arranged according to the rule, G. 93. 62, each sentence finishing with the verb *hai*, 'is.' *Gūngī zabān*, &c., 'a speechless tongue is better than a lying tongue : ' in this sentence there are two clauses; the verb *hai* is expressed at the end of the first clause, and consequently unnecessary at the end of the second. G. 135.

Ex. 2.—*Thorā khānā*, 'little eating ;' the infinitive used substantively, G. 129. a.; *ṭalab kar 'ilm ko*, 'seek for knowledge ;' *ṭalab karnā*, a nominal verb, G. 66, last line; here the verb, contrary to the general usage, comes first. There are in this Extract a few more exceptions to the general rule as to arrangement, agreeably to what we have stated, G. 93. a.

Ex. 3.—*Jalne lagā*, 'began to burn ;' *senkne lagā*, 'began to warm himself,' G. 131. c.; *thathol ne kaha*, 'a jester said,' or 'by a jester was said ;' *jale*, 'burns,' *tāpe*, 'warms himself,' the aorist for the present, G. 122. b.

Ex. 4.—The sentences in this Extract follow the general rule as to arrangement, which is, to commence with the nominative or agent, and end with the verb, the remainder or complement of the sentence being included in the middle. *bar pā*, literally, 'on foot ;' *ziyāda kharāb hain*, 'are more wicked ;' the comparative degree, G. 71. b.

Ex. 5.—*Bahut kām*, 'many uses ;' the nominative plural of masculine nouns of the second class (G. 29, 1st line), can be distinguished from the singular only by the context, such as a plural verb, &c.; *ba-jāe*, 'in place of,' preposition requiring the genitive in *ke*, G. 98; *kām āte hāmī*, 'become useful ;' *banāyā jātā hāī*, passive voice of *banānā*, G. 58. 42.

Ex. 6.—*Ek ūnt aur gadhe se*, 'between a camel and an ass ;' *safar dar pesh hū,ā*, lit. 'a journey came in front,' i.e., 'they both had occasion to travel ;' *ma'lūm hotā hāī*, 'it appears ;' *dūb-jā,ūngā*, 'I shall be drowned,' intens. verb, G. 65, line 29.

Ex. 7.—*Jo dānā*, &c., G. 116. a.; *be kahe*, 'without being told,' G. 132; *dāl-rakhtā hāī*, 'tosses away,' intensive verb; *ki jis ke wāste*, 'on whose account,' G. 117. c.; *bar bād detā hāī*, 'gives upon the wind,' i. e. 'casts away.'

Ex. 8.—*Ek kamīne aur bhale ādmī se*, 'between a base man and a gentleman ;' *hote hī*, 'on becoming,' adverbial particip. G. 134. e.

Ex. 9.—*Ek shakhs ne*, &c., 'by a certain person it was asked of Plato ;' respecting the use of the postposition *ne*, read carefully G. 102, &c.; *bahut barson*, 'many years,' G. 106. b.; *kyā kyā 'ajāib*, 'what various wonders,' G. 114. a.; *dekhe*, 'were seen' (*tū ne*, 'by thee,' understood); *yihī 'ajūba*, 'this wonder merely.'

Ex. 10.—*Kyā kām ātā hāī*, 'what quality is most useful ?' *ho-jāwe*, 'should become.'

Ex. 11.—*Chashme pās*, 'to (or near) a fountain' (*ke* understood), G. 99. d.; *charh na sakā*, 'he was not able to ascend ;' *utarne se pahle*, 'previous to descending ;' *dekh na liyā*, 'you did not thoroughly look at,' intensive verb.

Ex. 12.—*Sher se kahā*, 'said to the tiger ;' the verbs 'to say or speak' and 'to ask,' construed with the ablative, G. 102. b.; *agar sher muṣawwir hotā*, 'if a tiger had been the painter,' G. 81. a.

Ex. 13.—*Kuchh sawāl kiyā*, 'asked something in charity ;' *ek bāt merī*, 'one request of mine ;' *mat māng*, 'ask not,' the negative particle *mat*, 'don't,' used with the imperat., G. 123. d.; *uske siwā*, 'with the exception of that.'

Ex. 14.—*Ek ne un meri se*, 'one of them ;' *jāiye* and *baiṭhiye*, respectful forms of the imperative, G. 123. *d.*

Ex. 15.—*Pahle*, 'in the first place ;' *larkoni ke sikhlāne ke liye*, 'for the purpose of the instructing of boys' (or children) ; *ki jiske muwāfiḳ chalen*, 'in conformity with which they may move' (or walk) ; the particle *ki* is frequently used before the relative *jo*, &c., in imitation of a Persian construction, G. 117. *c.*

Ex. 16.—*Apnī angūṭhī*, 'thine own ring,' G. 112 ; *yād karnā* (*tujh ko* understood), the infinitive used imperatively, like the Latin gerund, G. 129. *a.*

Ex. 17.—*Billī ā, ī thī*, pluperfect tense, G. 127. *d.* ; *bujhā de*, 'extinguish,' intensive verb ; *parā parā*, &c., 'all the time lying down, he continued giving answers.'

Ex. 18.—*Agar main bazi na jītūn*, 'if I do not win the game ;' *ser bhar gosht*, 'an exact pound of flesh ;' the *ser* is nearly two English pounds ; *tarāsh le*, 'cut off ;' *usne namānā*, 'he did not (or would not) agree ;' *kāzī pas* (for *kāzī ke pas*), 'near the judge ;' *ek ser se ek rati ziyāda*, 'a single grain more than one *ser*.'

Ex. 19.—'Ain kil'e ke nīche 'close under the very palace ;' *lūṭā gayā*, 'was plundered,' passive voice ; *khidmat men*, 'in the presence ;' *'arz kī*, 'made representation,' *kī*, fem. of *kiyā*, agrees with *'arz*, but *'arz kiyā* is also used as a nominal verb, G. 66. IV. ; *chirāgh*, &c., 'under the lamp is darkness,' a proverb analogous to our own saying, 'the nearer the church the farther from God.'

Ex. 20.—*Anjān hokar*, 'as a stranger ;' *kyā mujhe*, &c., 'do you not recognize me ?' *kyā*, here used as a sign of interrogation, G. 93. *b.*

Ex. 21.—*Us-ke*; *yahānī* is here understood ; *mar-gayā* and *bānt-lī* and *urā dī*, all intensive verbs, G. 65. 44. *l.*

Ex. 22.—*Admiyonī ko iştabal men jāne detā*, 'he allowed the people to go into the stable,' G. 131. *c.* ; *phirtā* and *kartā*, continuative past tenses, G. 124. *b.* ; *apnā kām kar-liyā*, 'gained his own object.'

Ex. 23.—*Asnāe rāh men*, 'in the midst of the way ;' *chirāgh ghar kā*, &c., 'I did not put out the lamp of the house before I came away,' literally, 'I have not come (after) having put out,' &c. ; *ae ga,e*, 'you have come and gone ;' *jūtā na ghisā hogā*, 'must not your shoes have been worn ?'

Ex. 24.—*Is wakt*, 'at present ;' *ko*, understood, G. 100. a. ; *honge* and *na-den*, &c., the plural used out of respect to the Doctor, G. 118. 78 ; *jo unhoi ne*, &c., 'even should his worship have given the medicine ;' *bāndhā-karegā*, frequentative verb, G. 66. III. 1 ; *marnā bar ḥakk̄ hai*, 'death is destined.'

Ex. 25.—*Tabāh hokar*, 'being in distress ;' *paṛhāne*, 'to make read,' 'to teach ;' causal form of *paṛhnā*, G. 62. 43 ; *leṭe leṭe hī*, 'even when lying down ;' the repetition of the conjunctive participle denotes a continuation of the state, or repetition of the action, denoted by the verb ; *be hāth pānw ke hilāe*, 'without the moving of his hands and feet ;' *hilāyā*, the preterite participle, used as a substantive, G.

Ex. 26.—*Sab ke hawāle kī*, 'he gave into the charge of each ;' *kāṭ dālī*, 'cut off ;' the intensive of *kāṭnā*.

Ex. 27.—*Donoī kāzī ke pās ga,īn, aur inṣāf chāhā*, G. 104. d. ; *ek ek*, 'one to each,' G. 106. c. ; *larkā usko supurd kiyā*, G. 101. c. ; in a more recent edition of the work from which this extract is taken, the reading is *larke ko use*, &c., which is much better.

Ex. 28.—*Chha roṭī se*, 'with six loaves ;' the termination *oī* denoting the plural omitted, G. 107. 70 ; *wuh dāl-dene men dākhil hai*, 'that amounts to throwing it away.'

Ex. 29.—*Arz kiyā* (a nominal verb), 'he represented ;' *arz kī* is also used in the same sense, vide Ex. 19 ; *dar-khāwāst karnā*, 'to make request ;' *do sawāl bejā* (properly *do sawāl-i-bejā*), 'two improper requests.'

Ex. 30.—*Likhnī thīn*, 'were to be written,' G. 83 ; *dam kha rāhā*, an idiomatic expression, denoting 'he remained quite silent,' lit. 'continued devouring his breath.'

Ex. 31.—*Dekhne wāle*, 'the spectators,' G. 66 ; *dūsre ke*

ghar (*ko* understood), 'to the house of the other ;' *samjhā*, &c., 'he perceived that it was not a screen ;' *fareb khāyā*, 'were deceived,' lit. 'experienced deception.'

Ex. 32.—*Sikhne kā*, &c., 'why then mention the learning of it?' *itne men*, 'in the meantime ;' *bar bād kī*, 'have cast away.'

Ex. 33.—*Dushnām dī thī*, pluperfect tense, G. 127. d. ; *āth āth āne*, &c., 'you share between you each eight *ānās* ;' it will be observed that sixteen *ānās* make a *rupī*.

Ex. 34.—*Gardan mārnā*, 'to decapitate ;' *mere rū ba rū*, 'in my presence ;' *mardāna wār*, 'like a man or hero ;' *terā barā kalīja hai*, 'thou hast great courage ;' *jawān-mardī*, 'heroism' or 'courage ;' *dar guzrā*, 'he passed over (or passed by) his fault.'

Ex. 35.—*Ek barā sakhi*, a very generous man, G. 107. b.

Ex. 36.—*Khabr karnā*, the infinitive used as an imperative.

Ex. 37.—*Karte hūe*, vide G. 131, 84 ; *wājib tar*, Persian comparative, by adding *tar* to the positive.

Ex. 38.—*Bāithā diyā*, intensive of *baithānā* ; *barā*, in the last line means 'greater,' 'more important.'

Ex. 37.—*Barā mom-dil*, 'very soft-hearted ;' *in miyān ki*, 'of this reverend gentleman ;' plural used out of respect ; *apnā* is here used for *merā*, G. 113. e.

Ex. 40.—*Kuchh gol gol sa*, 'something quite round.'

Ex. 41.—*Subh hote hī*, 'immediately it was dawn of day ;' *kaun sī jins*, 'what sort of commodity,' G. ; *itnī dānāī par*, 'notwithstanding so much wisdom ;' *yihī fakat*, 'this only and no more ;' *main bāz āyā*, &c., 'I will have nothing to do with such wisdom ;' past used for the future, G. 126. a.

Ex. 42.—*Jo wuh ber mile*, 'if that (lost) sheep should be found ;' *khudā kī rāh par*, 'in charity,' 'pour l'amour de Dieu ;' *khudā kī kasam* (*khātā huñ*) 'I swear by God.'

Ex. 43.—*Admī ke*, &c., 'taller than a man's stature ;' *khatt pahunchne tak*, &c., 'by (the time of) the letter's arrival, the (wheat) season had expired ;' *itibār kī jāwe*, 'can be credited.'

Ex. 44.—*Mahmūd of Ghaznī* died in A.D. 1030. *Ayyāz* was one of his favourite slaves. Mahmūd is famous both for his patronage of learned men, and his success as a warrior. He made several expeditions into India, in the last of which, A.D. 1026, he is supposed to have carried away in triumph the gates of Somnāth, of which we have heard so much of late. *Jauhar-khāne meni*, ‘into the jewel-house or treasury.’

Ex. 45.—*Jude jude makānor meni*, ‘in places quite apart,’ or ‘each in a separate place;’ *salāmat*, ‘in safety.’

Ex. 46.—*Sūdaul*, ‘well-shaped;’ ‘elegant;’ *bad kho-wale ke*, ‘of the man of a bad disposition;’ *jo jaisā*, &c., ‘whatever sort (of seed) a man may sow, the same will he reap?’

Ex. 47.—*Kasam khāī*, ‘swore an oath;’ *īmāndār*, ‘faithful,’ or ‘honest;’ *rutba-e-a'lā*, ‘very high rank;’ *is bahāne se*, ‘by this pretext.’

Ex. 48.—*Nau jawān*, ‘quite young;’ the same phrase occurs in the Devanāgarī Extracts under the Sanskrit form of *nava-yauvanā*; *der kar*, ‘though late.’

Ex. 49.—*Likhā huā*, ‘written;’ the participle with *huā*, agreeably to G. 131; *likhā hai*; here the agent *kisī ne* is understood.

Ex. 50.—*Salāhan*, ‘by way of advice;’ *bāt kahte hī*, ‘immediately;’ *uske kahne ba mūjib*, ‘in conformity with what he said.’

Ex. 51.—*Diyānat-dār*, ‘conscientious;’ *jis wakt*, ‘when,’ or ‘at the time when;’ *hāsil-i-kalām*, ‘in short.’ N.B. In the last line but two of this Extract, for *dānismand* read *dānishmand*.

Ex. 52.—*Shāh-jahān*, one of the Mogul emperors of the house of Timur, reigned about two centuries ago, A.D. 1628 to 1658; *Dārā-shukoh*, his eldest son, a young prince of great promise, murdered by his own brother, the crafty and unscrupulous Aurangzeb. *Jis ke yahān*, ‘whoever has got,’ G. 99. c.; *kisī kā urnā liyā*, &c., ‘the flight,’ or ‘flying qualities of one has won,’ or ‘excelled,’ &c.

The extract from the *Ārāish-i-Mahfil* (p. 26) is here for the first time correctly printed. In the Calcutta edition, the printers misplaced the letter-press of two pages, so that, while the paging seems perfect, the text makes nonsense. Several years ago I discovered this when endeavouring to make sense of the passage as it has all along stood in Mr. Shakespear's *Selections*, vol. I. p. 105. Mr. S. has endeavoured to *cement* the matter by throwing in a few connecting words of his own, which do mend the matter. A strict critic would have stated the fact, so that the original author should not incur blame for the sins of the Bengal printers, or of the English editor.

The subject of the extract is a description of a kind of chariot drawn by bullocks common in the province of Gujerat, more especially in the city of Ahmedabad. An account of the same, accompanied by a beautiful engraving, will be found in the Travels of Albert Mandelslo, who visited the spot upwards of two hundred years ago. The edition of his travels to which I allude is the folio printed at Leyden, 1719, page 74.

Before the student attempt this extract, it would be well if he thoroughly revised what he has already done. He ought also to peruse the Grammar from the beginning up to the end of the Syntax. Lastly, he may, while so doing, greatly facilitate his future progress by bestowing a few weeks on the study of Persian.



7, LEADENHALL STREET, MARCH 1846.

WORKS ON INDIA, &c.,

PUBLISHED BY

WM. H. ALLEN AND CO.,

7, LEADENHALL STREET.

In 6 Vols. 8vo. cloth lettered. Price £4 16s.

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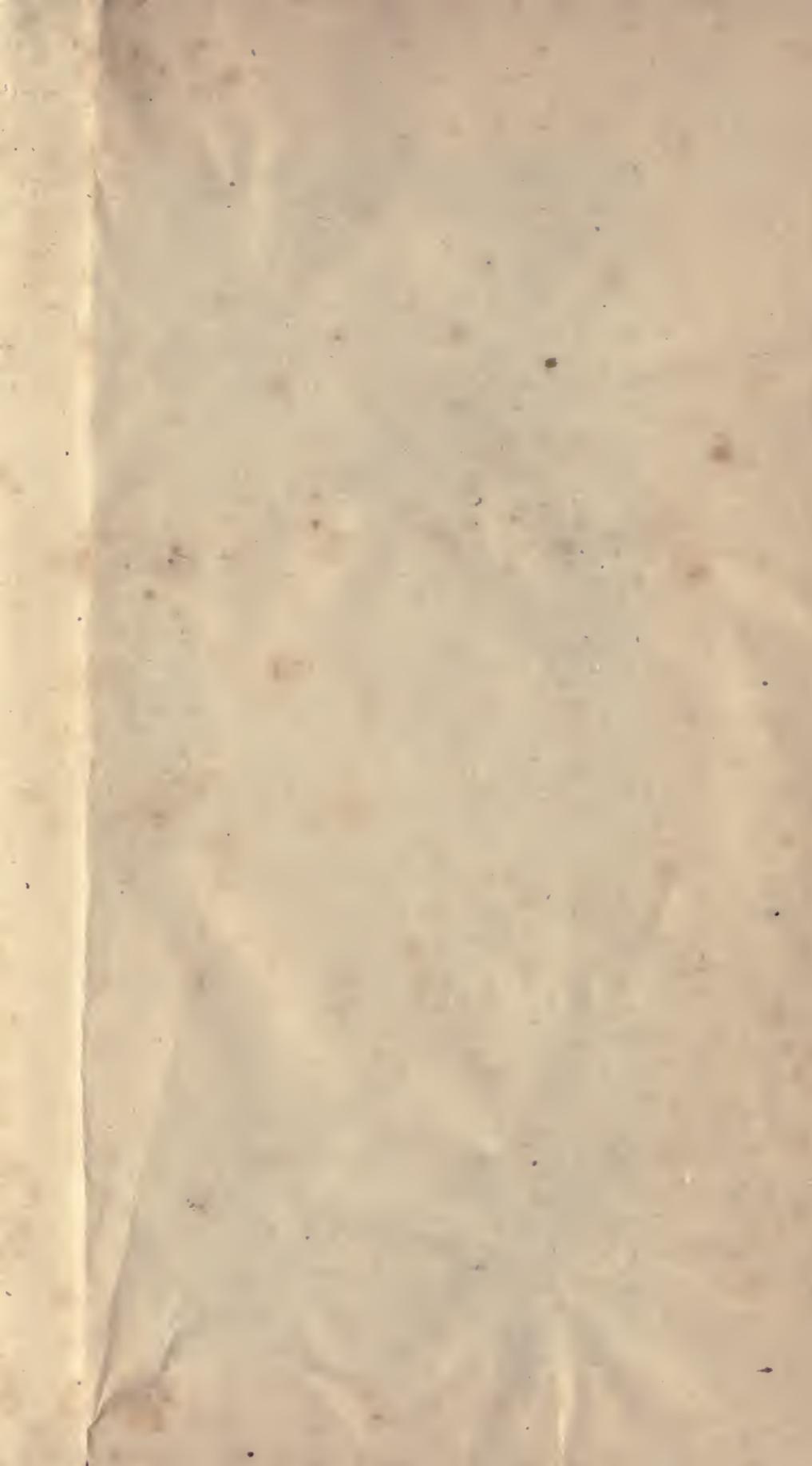
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